

# УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIAN ORTHODOX WORD

ОФІСІНЕ ВИДАННЯ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В США THE OFFICIAL PUBLICATION OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA



VOL LXXV ISSUE I  
JANUARY 2025

РІК LXXV ЧИС І  
СІЧЕНЬ 2025



**UKRAINIAN ORTHODOX WORD  
УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО**

**His Eminence Metropolitan ANTONY**

His Eminence  
**Archbishop DANIEL - Consistory President**

Founded in Ukrainian  
as "Українське Православне Слово" in 1950

Founded in English  
as "Ukrainian Orthodox Word" in 1952

Editor-in-Chief  
Elizabeth Symonenko  
symonsays@gmail.com

Editorial Office:  
UOW  
PO Box 495  
South Bound Brook, NJ 08880  
Tel.: (732) 356-0090  
Fax: (732) 356-5556

The Ukrainian Orthodox Word  
is published monthly  
by the Office of Public Relations  
of the Ukrainian Orthodox Church of the USA.

All articles submitted for publication,  
typed no longer than two pages double spaced,  
should be e-mailed as an attachment to the Editor-in-Chief.  
Photos become the property of the UOW and are not returned.

Comments, opinions and articles are welcomed but must include the author's full name and address. Articles are published at the discretion of the Editorial Staff, which reserves the right to edit, and may not necessarily reflect the views of the Editorial Board and/or the UOC of USA.

The deadline for each issue is the 1st of the month prior to the publication date.

Please send address changes to:  
Ukrainian Orthodox Word  
PO Box 495  
South Bound Brook, NJ 08880



**МОЛИТВА НА ПРИЙНЯТТЯ ПРОСФОРИ  
І СВЯТОЇ ВОДИ**

Господи Боже мій, нехай буде дар Твій святий:  
просфора і свята Твоя вода на прощення гріхів моїх,  
на просвітлення розуму мого, на здоров'я душі і  
тіла мого, на впокорення пристрастей і немочей  
моїх безмежним милосердям Твоїм, молитвами  
Пречистої Твоєї Матері і всіх СвятихТвоїх. Амінь.

**PRAYER BEFORE CONSUMING PROSPHORA  
AND HOLY WATER**

O Lord my God, may Thy holy gift and Thy holy water  
be unto the enlightenment of my mind, unto the  
strengthening of my spiritual and physical powers, unto  
the health of my soul and body, unto the taming of my  
passions and weaknesses, according to Thy limitless  
mercy, through the prayers of Thy Most-pure Mother  
and of all Thy Saints. Amen.

- 4 Blessed and Happy New Year
- 5 What You Really Need to Know About Holy Water
- 6 Metropolitan Antony Celebrates 12th Anniversary of Enthronement
- 8 Sunday Before Theophany: A Spiritual Journey of Preparation and Renewal
- 10 Theophany Celebration in Chicago
- 12 On the Baptism of Christ: A Sermon by St. Gregory of Nyssa
- 19 Іван Хреститель - Голос Вопіючого в Пустині
- 20 Theophany and River Gods
- 22 Свята Вода і Просфора
- 26 Charity as a Testament of Faith
- 30 Monthly Recipe: Ukrainian Braised Pork
- 31 Children's page
- 34 Church Statistics: Baptisms, Marriages & Deaths
- 36 Clergy Statistics: Ordinations & Necrology
- 42 Next Month's Calendars



Ukrains'ke pravoslavne slovo – Ukrainian Orthodox Word («Українське православне слово – Ukrainian Orthodox Word») is a monthly publication of the Ukrainian Orthodox Church in the USA. It has been published in Ukrainian, as Ukrains'ke pravoslavne slovo, since 1950, at first in New York and then, since 1951, in South Bound Brook, New Jersey. It succeeded Dnipro (USA) as the official publication of the Church. Ukrains'ke pravoslavne slovo had an English-language section from 1951; in 1967 it became a separate journal, Ukrainian Orthodox Word. Many of the articles in Ukrainian Orthodox Word were translated from Ukrains'ke pravoslavne slovo. Since 2005 the magazine has been published as a bilingual edition under its current title. The journal's editors have included Yu. Bobrovsky,

I. Hundiak, F. Istochyn, A. Kotovych, I. Kreta, Hryhorii Pavlovsky, Metropolitan Mstyslav Skrypnyk, P. Falko, Archbishop Daniel Zelinsky, Fr. Ivan Synevskyy, E. Symonenko, and others. The journal includes pastoral letters; church news; and articles on religious, political, historical, and cultural topics. It is a valuable source of information on the history of the Ukrainian Orthodox Church. - [encyclopediaofukraine.com](http://encyclopediaofukraine.com)





Beloved Clergy, Faithful, and People of Goodwill,

As we stand at the threshold of the year 2025, we give thanks to Almighty God for His abundant blessings, which have carried us through the joys and trials of the past year. With grateful hearts, we now turn our eyes toward the future, welcoming the gift of a new year—a time for renewal, reflection, and recommitment to our journey of faith.

In this sacred moment, let us embrace the opportunity to seek peace, stability, and tranquility, both in our hearts and in the world around us. The New Year is a time when many resolve to improve their physical, emotional, and moral lives, but I urge you to go deeper. Let your greatest resolution be a spiritual one: to become a new creation in Christ. Let this year mark a profound transformation in your relationship with God, your neighbor, and all of His creation.

May this year be one of spiritual transfiguration—a time to draw closer to the Lord in prayer, love, and service. Be a beacon of His light in a world longing for hope. Let acts of kindness and mercy flow from you as a testament to the living God within your soul. Through your actions and words, bring the love of Christ to those around you, healing broken hearts and restoring faith.

As the Ukrainian Orthodox Church of the USA, we remain steadfast in our prayers for peace—especially for Ukraine and all places afflicted by strife. May this year bring an end to violence, a triumph of justice, and the dawning of a new era of unity and reconciliation.

Beloved brothers and sisters in Christ, may the blessings of our Lord be upon you and your loved ones in the coming year. May the light of His love fill your hearts with peace, your homes with joy, and your lives with purpose. Together, let us walk boldly into 2025, guided by faith, hope, and the boundless love of God.

*With heartfelt prayers and blessings,*

*Archbishop Daniel*

---

Дороге духовенство, вірні та люди доброї волі,

Стоячи на порозі 2025 року, ми дякуємо Всемогутньому Богові за Його щедрі благословення, які провели нас через радощі та випробування минулого року. З вдячними серцями ми звертаємо свої погляди в майбутнє, радіючи дару Нового Року - часу для оновлення, роздумів та відновлення нашої дороги віри.

У цей священний момент скористаймося можливістю шукати миру, рівноваги та спокою як у наших серцях, так і в навколишньому світі. Новий Рік - це час, коли багато хто вирішує покращити своє фізичне, емоційне та моральне життя, але я закликаю вас до більшого. Нехай вашим найбільшим рішенням буде саме духовне: стати новим створінням у Христі. Нехай цей рік ознаменує глибоку трансформацію у ваших стосунках з Богом, ближнім і всім Його створінням.



Нехай цей рік буде роком духовного преображення - часом наближення до Господа в молитві, любові та служінні. Будьте маяком Його світла у світі, котрий прагне надії. Нехай з вас витікають вчинки добра і милосердя як свідчення живого Бога у вашій душі. Своїми діями і словами несіть любов Христову тим, хто вас оточує, зцілюючи розбиті серця і відновлюючи віру.

Як Українська Православна Церква США, ми залишаємося непохитними в наших молитвах за мир - особливо за Україну та інші частини світу, що страждають від конфліктів. Нехай цей рік принесе

кінець насильству, перемогу справедливості та початок нової ери єдності та примирення.

Улюблені у Христі брати і сестри, нехай благословення Господа нашого перебувають з вами і вашими близькими у прийдешньому році. Нехай світло Його любові наповнить ваші серця миром, ваші домівки - радістю, а життя - метою. Разом сміливо крокуймо у 2025 рік, керуючись вірою, надією та безмежною Божою любов'ю.

*З сердечними молитвами та благословеннями,*

*Архієпископ Даниїл*

## WHAT YOU REALLY NEED TO KNOW ABOUT HOLY WATER

On the first Sunday of the New Year, we celebrate the service of Theophany (also called Epiphany). This service marks the Baptism of our Lord and the physical revelation of His place in the Holy Trinity.

'And when Jesus was baptized, immediately He went up from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming to rest on Him; and behold, a voice from heaven said, "This is My beloved Son, with whom I am well pleased"' (Matthew 3:16-17, ESV).

The service of Theophany includes the blessing of the waters, a tradition which represents Christ's blessing of the Jordan through His full immersion in it. But why do we continually bless water when God has already redeemed all matter through His life? Isn't Theophany one of the best examples of a service which tells us as Orthodox Christians that God's promise has already been fulfilled?

### WHY DO WE BLESS WATER?

The blessing of the waters is as important as the blessing of food or the blessing a priest gives to those who approach him. Holy Water in Greek is Agiasmos which also can be translated to mean sanctification. It is through the service of Theophany that the waters are sanctified. "Agiasmos is not merely water of spiritual significance, but a new being, a spiritual-corporeal being, an intertwining of heaven and earth, of grace and matter. This is why the great Agiasma (according to the church canons) is viewed as a kind of lower degree of Holy Communion".<sup>1</sup> This spiritual-corporeal link between the Holy Spirit and holy water can be observed throughout both the Old and the New Testaments.

As early as the first chapter of Genesis, scripture tells us that "The Spirit of God was moving over the face

of the waters" (Genesis 1:2, RSV), which signifies the importance of water. These same waters are said to be the source of life on earth: 'And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens"' (Genesis 1:20, RSV).

Later in Genesis, Noah witnessed the biggest and perhaps most challenging event of sanctification by water in Biblical history—the Flood. This cleansing was followed swiftly by a dove that signified a new promise. Even in the New Testament we see this sanctifying effect of the Spirit on water. The Nicene Creed bears witness to this: "Who for our sake and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary." The Holy Spirit sanctified the waters of the Virgin's womb through the incarnation of Jesus Christ. But although these biblical examples do present to us the importance of water, it is only fully realised and revealed in the appearance of our Lord and Saviour at Theophany. The blessing of the waters is an important part of the Orthodox calendar and provides a physical example of how the Holy Spirit sanctifies.

### HOW TO USE HOLY WATER

Holy water is meant to be consumed in simple ways. It is known that Orthodox Christians may bless themselves with holy water by drinking it. It can be also sprinkled on items that are necessary for spiritual growth, shelter and stability. The place we reside can be home to many spiritual powers. Holy water, through the blessing of a house by a priest, is a means of cleansing a house from evil spirits.

Day-to-day use depends on the person and how they feel compelled. Perhaps a person who loves cooking  
*Continued on Page 18*



Your Eminence,

With profound joy and gratitude to God, we, the Council of Metropolia, members of the Consistory, clergy, seminarians, and faithful of the Ukrainian Orthodox Church of the USA, humbly offer our heartfelt greetings on the 12th anniversary of your enthronement as our spiritual father and Metropolitan.

On that solemn day, twelve years ago, at Saint Andrew Ukrainian Orthodox Cathedral in Silver Spring, Maryland (Metropolitan DC area), surrounded by the sacred presence of dozens of hierarchs and hundreds of clergy and faithful, you accepted the weighty spiritual responsibility of serving as the chief shepherd of our Church. The memory of that moment, filled with divine grace and joy, remains vivid in our hearts as a testament to your unwavering commitment to Christ and His Holy Church.

As you continue to guide our Holy Church in these challenging times, we wish you the strength and wisdom to carry forward the legacy of your esteemed predecessors. Your ministry exemplifies Christ's words: "Take My yoke upon you and learn from Me, for I am gentle and humble in heart" (Matthew 11:29). You have shown yourself to be a defender of the truth, a preacher of righteousness, and a shepherd of love, tirelessly working for the salvation and well-being of the faithful entrusted to your care.

May our Lord and Savior Jesus Christ, through the intercessions of His Most Holy Mother and all the saints, grant you many blessed years in His service. May He bless you with good health, spiritual wisdom, and the steadfast courage to continue leading our Church in faith, unity, and love.

**AXIOS! AXIOS! AXIOS!**

*With filial respect and love in Christ,*

**+Archbishop Daniel**

*On behalf of the Consistory, clergy, seminarians, and faithful  
Ukrainian Orthodox Church of the USA*





Ваше Високопреосвященство,

З глибокою радістю та вдячністю Богові ми, Рада Митрополії, члени Консисторії, духовенство, семінаристи та вірні Української Православної Церкви США, смиренно вітаємо Вас із 12-ю річницею Вашої інтронізації як нашого духовного отця і митрополита.

У той урочистий день, дванадцять років тому, в Українському Православному Соборі Святого Андрія в Сільвер-Спрінг, штат Меріленд (район Митрополії округу Колумбія), в оточенні священної присутності десятків ієрархів і сотень духовенства та вірних, ви прийняли вагому духовну відповідальність служіння як священний пастир нашої Церкви. Спогад про той момент, сповнений божественної благодаті та радості, залишається живим у наших серцях як свідчення вашої непохитної відданості Христові та Його святій Церкві.

Несучи ношу керування нашою Святою Церквою в ці складні часи, ми бажаємо вам сили та мудрості продовжувати спадщину ваших попередників. Ваше служіння є прикладом слів Христа: «Візьміть на себе ярмо Моє і навчіться від Мене, бо Я тихий і смиренний серцем» (Матвія 11:29). Владико, Ви виявили себе захисником істини, проповідником праведності і пастирем любові, невтомно трудячись для спасіння і добробуту вірних, довірених Вашій опіці.

Нехай наш Господь і Спаситель Ісус Христос, через заступництво Пресвятої Богородиці та всіх святих, дарує вам багато благословених літ у Його служінні. Нехай Він благословить вас міцним здоров'ям, духовною мудрістю та непохитною мужністю продовжувати керувати нашою Церквою у вірі, єдності та любові.

**АКЦИОС! АКЦИОС! АКЦИОС!**

*З синівською пошаною і любов'ю у Христі,*

**+Архиєпископ Даниїл**

*Від імені Консисторії, духовенства, семінарстів та вірних  
Українська Православна Церква США*



*The Sunday Before Theophany:*  
 A Spiritual Journey  
 of Preparation and Renewal

*Неділя перед Богоявленн'ям:*  
 Духовна подорож підготовки  
 та оновлення



On a crisp winter morning, the faithful of Saint Volodymyr Ukrainian Orthodox Cathedral in Chicago, Illinois, gathered in profound reverence for the Sunday before Theophany (January 5, 2025), the feast of the Baptism of our Lord Jesus Christ in the River Jordan. This day, set apart in the liturgical calendar, invites every Christian soul to enter into a time of preparation, reflection, and repentance. Under the prayerful guidance of His Eminence Archbishop Daniel, the congregation embarked on a spiritual journey that united heaven and earth in sacred worship.

With the majestic cathedral adorned for the season, the celebration began with the harmonious chanting of the choir, whose voices seemed to ascend heavenward, echoing the joy of the approaching feast. Hundreds of faithful filled the cathedral, their prayerful posture reflecting their readiness to enter into the mystery of God's love revealed in Christ's baptism.

His Eminence Archbishop Daniel presided over the Archpastoral Divine Liturgy, assisted by Rev. Fr. Ivan Lyamar, the cathedral's pastor, and clergy from the surrounding community, including Very Rev. Fr. Ihor Seminikhin, Rev. Fr. Michael Drofiak, and Rev. Fr. David Chijiokie, Protodeacon Andriy Fronchak and Deacon Maksym Zhuravchuk. Together, they offered ancient and sacred prayers on behalf of the gathered faithful, standing before the altar of the Lord in awe and humility.

In his sermon, Archbishop Daniel spoke with fervor about the profound meaning of preparation - both spiritual and physical. He called the faithful to reflect on

the significance of this holy season as a time to cleanse their hearts, renew their souls, and ready their bodies to receive the grace of Theophany. Drawing parallels between spiritual and physical preparation, he noted:

“Just as an athlete trains the body with discipline to achieve a goal, so too must we train our souls with prayer, fasting, and repentance to encounter Christ. True preparation is not only about external rituals but about opening our hearts to be transformed by God's grace.”

His words resonated deeply, encouraging all to examine their lives, discard worldly distractions, and embrace the light of Christ.

As the Divine Liturgy culminated, the faithful approached the chalice with reverence, partaking in the Body and Blood of Christ - a foretaste of the Kingdom of God. Their unity in the Eucharist reflected their collective readiness to celebrate the great feast of Theophany.

Following the Liturgy, Archbishop Daniel led the traditional blessing of water, an integral part of Theophany Eve. The prayers and hymns, ancient yet ever new, sanctified the water, transforming it into a source of spiritual renewal and healing. The congregation eagerly received the blessed water, which they would use in their homes to sanctify their spaces and renew their hearts and bodies.

The Sunday before Theophany serves as a sacred reminder of the need for preparation—not only for feast



days but for every moment of life. The faithful at Saint Volodymyr Cathedral were inspired by the day's events to embrace the call to repentance, to cultivate a spirit of humility, and to seek God's presence in every aspect of their lives.

As the community prepared to gather for the traditional Holy Supper on the Eve of Theophany, they carried with them the sacred water, a tangible reminder of God's blessings and a call to live in the light of Christ's baptism.

Archbishop Daniel's words continue to resonate: "Preparation is the bridge between the ordinary and the divine. When we prepare with intention - whether through prayer, fasting, or good works - we open ourselves to encounter the living God. Just as John the Baptist prepared the way of the Lord in the wilderness, so too must we prepare our hearts to receive Him."

This profound reflection encourages every Christian to approach Theophany not as an isolated event but as a way of life - a continual process of turning to Christ, embracing His light, and sharing His love with the world.

The Sunday before Theophany at Saint Volodymyr Ukrainian Orthodox Cathedral was more than a liturgical observance; it was a spiritual awakening. Through prayer, reflection, and communal worship, the clergy and faithful entered into the mystery of preparation, ready to celebrate the revelation of Christ as the Son of God. The joyful chanting, the solemn prayers, and the blessing of water all served as a reminder of the transformative power of God's grace, calling every soul to renewal and holiness.

May we all carry this spirit of preparation into our own lives, continually seeking to encounter Christ, the Light of the World, in every moment.

*Photos by Subdeacon Mykola Stefanyk*







The radiant feast of the Baptism of our Lord and Savior Jesus Christ, also known as Theophany, was celebrated with great spiritual fervor and joy at St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, Illinois. His Eminence Archbishop Daniel, the spiritual father of the Western Eparchy of the Ukrainian Orthodox Church of the USA, assisted by Very Rev. Fr. Ivan Lyamar, pastor of the cathedral community, presided over this significant celebration on January 6, 2025, calling all in attendance to embrace the profound meaning of this holy event.

The feast of Theophany marks the baptism of Christ in the River Jordan by St. John the Baptist, the last prophet of the Old Testament and the first prophet of the New Testament. In his homily, Archbishop Daniel emphasized the call to repentance issued by the Forerunner, St. John the Baptist, whose words still resonate powerfully today: “Repent, for the Kingdom of God is at hand.” His Eminence invited all faithful present to reflect deeply on their own baptismal moments, recalling the transformative grace that begins a life in Christ.

Archbishop Daniel shared a personal and moving story of his own baptism during the Soviet era in Ukraine. In the 1970s, when faith was suppressed by the Soviet regime, his parents risked everything to bring him to an elderly Orthodox priest who baptized him secretly in a basement. In the chill of night, they returned home, emboldened by their faith and love for God. This story served as a poignant reminder of the courage and commitment required to live as faithful Orthodox Christians in a world often hostile to the message of Christ.

His Eminence called upon the faithful to embrace bravery in their spiritual lives, stressing that to be an Orthodox Christian is not merely about fulfilling cultural traditions or outward customs. “Fulfilling traditions like the Holy Supper, the 12 traditional dishes, or singing carols without living according to the commandments of Christ is meaningless,” he reminded the congregation. “Faith is not about empty rituals but about a life transformed by humility, obedience, and love for God and neighbor.”

Archbishop Daniel spoke powerfully about the need for humility in a world increasingly focused on self-assertion. He urged everyone to not only declare their independence but also their “declaration of dependence on God.” True freedom, he explained, comes from submitting ourselves to the will of God, recognizing His sovereignty over our lives, and allowing His voice to guide us.

The Archbishop highlighted the divine revelation at Christ’s baptism—the voice of God the Father proclaiming, “This is My beloved Son, in whom I am well pleased.” This Theophany, or manifestation of the Holy Trinity, calls each of us to live in a way that the Father may also say of us, “This is my beloved son” or “This is my beloved daughter.” To live such a life is to fulfill our baptismal calling, becoming true children of God through holiness and faith.

Following the Divine Liturgy, Archbishop Daniel led the faithful in the Great Blessing of the Waters, a sacred liturgical act that recalls the sanctification of the



River Jordan by Christ and renews the faithful in their baptismal vows. Assisted by the Very Rev. Fr. Ivan Lymar, pastor of St. Volodymyr Cathedral, and several visiting clergy from Ukraine, the Archbishop emphasized that the sanctified water is a reminder of our call to holiness. "With every sprinkling of holy water, we are reminded to renew our baptismal promises and dedicate every fiber of our being to God," he proclaimed.

The cathedral choir, under the leadership of Wolodymyr Popovych, inspired all present with their harmonious chants, transforming the workday into a spiritual feast.

Despite the challenges of the work day, over 100 faithful gathered to participate in the celebration of Eucharistic Divine Liturgy. Their presence reflected their deep devotion and commitment to the Orthodox faith, inspired by the leadership and spiritual guidance of Archbishop Daniel.

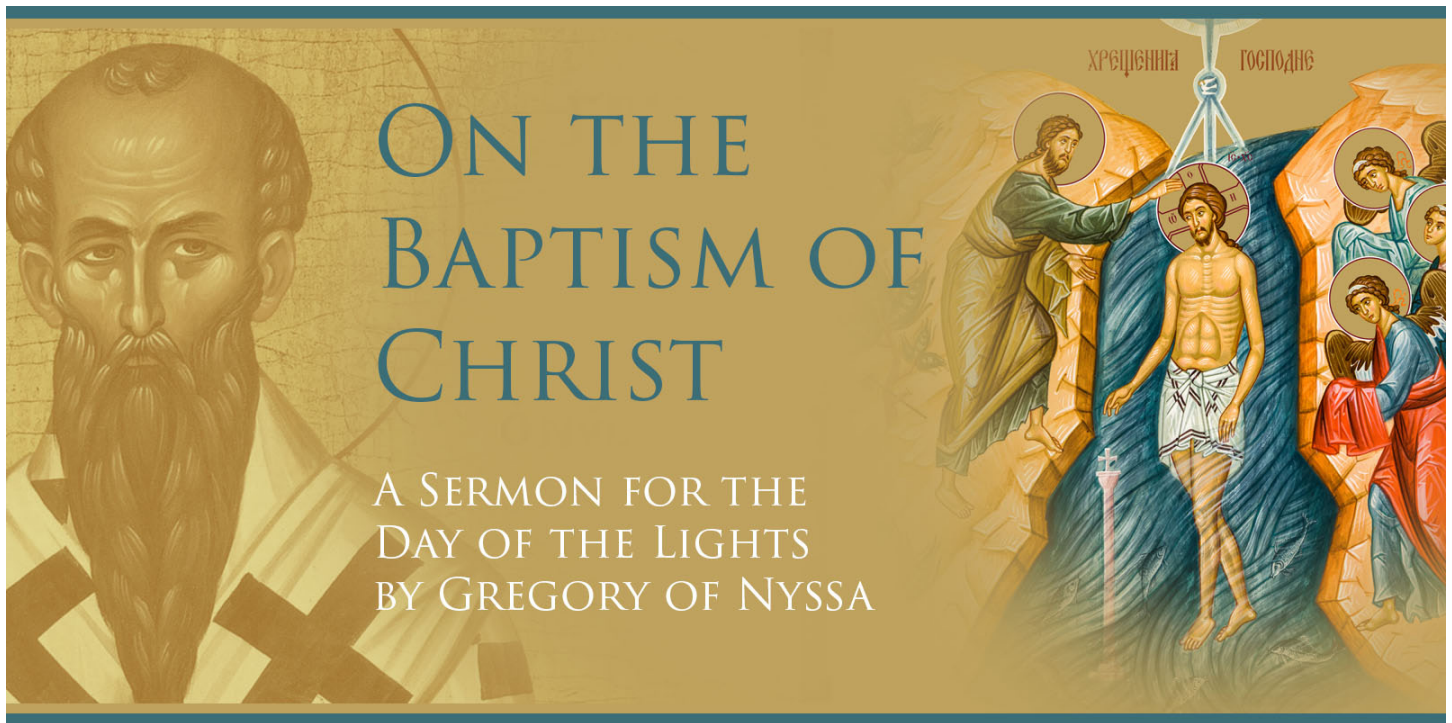
As the service concluded, Archbishop Daniel reminded all present of the need to listen attentively to God's voice in their lives. Just as the Father declared Christ to be His beloved Son at the Jordan, so too does God seek to proclaim His love for each of us. However, this requires us to live lives worthy of His calling - lives of humility, repentance, and service.

The feast of Theophany is not just a historical commemoration but a living call to transformation. It is an invitation to renew our faith, recommit to our baptismal promises, and boldly live as Orthodox Christians in a world that desperately needs the light of Christ.

May we always hear and respond to the voice of God and the guidance of our spiritual shepherds, striving to reflect His love and grace in all that we do. Let the light of Theophany shine brightly in our hearts, leading us ever closer to the Kingdom of God.

*Photos by Subdeacon Mykola Stefanyk*





# ON THE BAPTISM OF CHRIST

A SERMON FOR THE DAY OF THE LIGHTS  
BY GREGORY OF NYSSA

Now I recognize my own flock: today I behold the wonted figure of the Church, when, turning with aversion from the occupation even of the cares of the flesh, you come together in your undiminished numbers for the service of God – when the people crowds the house, coming within the sacred sanctuary, and when the multitude that can find no place within fills the space outside in the precincts like bees. For of them some are at their labours within, while others outside hum around the hive. So do, my children: and never abandon this zeal. For I confess that I feel a shepherd's affections, and I wish, when I am set upon this watchtower, to see the flock gathered round about the mountain's foot: and when it so happens to me, I am filled with wonderful earnestness, and work with pleasure at my sermon, as the shepherds do at their rustic strains. But when things are otherwise, and you are straying in distant wanderings, as you did but lately, the last Lord's Day, I am much troubled, and glad to be silent; and I consider the question of flight from hence, and seek for the Carmel of the prophet Elijah, or for some rock without inhabitant; for men in depression naturally choose loneliness and solitude. But now, when I see you thronging here with all your families, I am reminded of the prophetic saying, which Isaiah proclaimed from afar off, addressing by anticipation the Church with her fair and numerous children:— "Who are these that fly as a cloud, and as doves with their young to me"? Yes, and he adds moreover this also, "The place is too strait for me; give place that I may dwell Isaiah 49:20." For these predictions the power of the Spirit made with reference to the populous Church of God, which was afterwards to fill the whole world from end to end of the earth.

The time, then, has come, and bears in its course the remembrance of holy mysteries, purifying man—mysteries which purge out from soul and body even that sin which is hard to cleanse away, and which bring us back to that fairness of our first estate which God, the best of artificers, impressed upon us. Therefore it is that you, the initiated people, are gathered together; and you bring also that people who have not made trial of them, leading, like good fathers, by careful guidance, the uninitiated to the perfect reception of the faith. I for my part rejoice over both—over you that are initiated, because you are enriched with a great gift: over you that are uninitiated, because you have a fair expectation of hope— remission of what is to be accounted for, release from bondage, close relation to God, free boldness of speech, and in place of servile subjection equality with the angels. For these things, and all that follow from them, the grace of Baptism secures and conveys to us. Therefore let us leave the other matters of the Scriptures for other occasions, and abide by the topic set before us, offering, as far as we may, the gifts that are proper and fitting for the feast: for each festival demands its own treatment. So we welcome a marriage with wedding songs; for mourning we bring the due offering with funeral strains; in times of business we speak seriously, at times of festivity we relax the concentration and strain of our minds; but each time we keep free from disturbance by things that are alien to its character.

Christ, then, was born as it were a few days ago— He Whose generation was before all things, sensible and intellectual. Today He is baptized by John that He might



cleansing him who was defiled, that He might bring the Spirit from above, and exalt man to heaven, that he who had fallen might be raised up and he who had cast him down might be put to shame. And marvel not if God showed so great earnestness in our cause: for it was with care on the part of him who did us wrong that the plot was laid against us; it is with forethought on the part of our Maker that we are saved. And he, that evil charmer, framing his new device of sin against our race, drew along his serpent train, a disguise worthy of his own intent, entering in his impurity into what was like himself—dwelling, earthly and mundane as he was in will, in that creeping thing. But Christ, the repairer of his evil-doing, assumes manhood in its fullness, and saves man, and becomes the type and figure of us all, to sanctify the first-fruits of every action, and leave to His servants no doubt in their zeal for the tradition. Baptism, then, is a purification from sins, a remission of trespasses, a cause of renovation and regeneration.

By regeneration, understand regeneration conceived in thought, not discerned by bodily sight. For we shall not, according to the Jew Nicodemus and his somewhat dull intelligence, change the old man into a child, nor shall we form anew him who is wrinkled and gray-headed to tenderness and youth, if we bring back the man again into his mother's womb: but we do bring back, by royal grace, him who bears the scars of sin, and has grown old in evil habits, to the innocence of the babe. For as the child new-born is free from accusations and from penalties, so too the child of regeneration has nothing for which to answer, being released by royal bounty from accountability. And this gift it is not the water that bestows (for in that case it were a thing more exalted than all creation), but the command of God, and the visitation of the Spirit that comes sacramentally to set us free. But water serves to express the cleansing. For since we are wont by washing in water to render our body clean when it is soiled by dirt or mud, we therefore apply it also in the sacramental action, and display the spiritual brightness by that which is subject to our senses.

Let us however, if it seems well, persevere in enquiring more fully and more minutely concerning Baptism, starting, as from the fountain-head, from the Scriptural declaration, "Unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Why are both named, and why is not the Spirit alone accounted sufficient for the completion of Baptism? Man, as we know full well, is compound, not simple: and therefore the cognate and similar medicines are assigned for healing to him who is twofold and conglomerate:—for his visible body, water, the sensible element—for his

soul, which we cannot see, the Spirit invisible, invoked by faith, present unspeakably. For "the Spirit breathes where He wills, and you hear His voice, but canst not tell whence He comes or whither He goes." He blesses the body that is baptized, and the water that baptizes. Despise not, therefore, the Divine laver, nor think lightly of it, as a common thing, on account of the use of water. For the power that operates is mighty, and wonderful are the things that are wrought thereby. For this holy altar, too, by which I stand, is stone, ordinary in its nature, nowise different from the other slabs of stone that build our houses and adorn our pavements; but seeing that it was consecrated to the service of God, and received the benediction, it is a holy table, an altar undefiled, no longer touched by the hands of all, but of the priests alone, and that with reverence. The bread again is at first common bread, but when the sacramental action consecrates it, it is called, and becomes, the Body of Christ. So with the sacramental oil; so with the wine: though before the benediction they are of little value, each of them, after the sanctification bestowed by the Spirit, has its several operation. The same power of the word, again, also makes the priest venerable and honourable, separated, by the new blessing bestowed upon him, from his community with the mass of men. While but yesterday he was one of the mass, one of the people, he is suddenly rendered a guide, a president, a teacher of righteousness, an instructor in hidden mysteries; and this he does without being at all changed in body or in form; but, while continuing to be in all appearance the man he was before, being, by some unseen power and grace, transformed in respect of his unseen soul to the higher condition.

And so there are many things, which if you consider you will see that their appearance is contemptible, but the things they accomplish are mighty: and this is especially the case when you collect from the ancient history instances cognate and similar to the subject of our inquiry. The rod of Moses was a hazel wand. And what is that, but common wood that every hand cuts and carries, and fashions to what use it chooses, and casts as it will into the fire? But when God was pleased to accomplish by that rod those wonders, lofty, and passing the power of language to express, the wood was changed into a serpent. And again, at another time, he smote the waters, and now made the water blood, now made to issue forth a countless brood of frogs: and again he divided the sea, severed to its depths without flowing together again. Likewise the mantle of one of the prophets, though it was but a goat's skin, made Elisha renowned in the whole world. And the wood of the Cross is of saving efficacy for all men, though it is, as I am informed, a piece of a poor tree, less valuable

than most trees are. So a bramble bush showed to Moses the manifestation of the presence of God: so the remains of Elisha raised a dead man to life; so clay gave sight to him that was blind from the womb. And all these things, though they were matter without soul or sense, were made the means for the performance of the great marvels wrought by them, when they received the power of God.

Now by a similar train of reasoning, water also, though it is nothing else than water, renews the man to spiritual regeneration, when the grace from above hallows it. And if any one answers me again by raising a difficulty, with his questions and doubts, continually asking and inquiring how water and the sacramental act that is performed therein regenerate, I most justly reply to him, "Show me the mode of that generation which is after the flesh, and I will explain to you the power of regeneration in the soul." You will say perhaps, by way of giving an account of the matter, "It is the cause of the seed which makes the man." Learn then from us in return, that hallowed water cleanses and illuminates the man. And if you again object to me your "How?" I shall more vehemently cry in answer, "How does the fluid and formless substance become a man?" and so the argument as it advances will be exercised on everything through all creation. How does heaven exist? How earth? How sea? How every single thing? For everywhere men's reasoning, perplexed in the attempt at discovery, falls back upon this syllable "how," as those who cannot walk fall back upon a seat. To speak concisely, everywhere the power of God and His operation are incomprehensible and incapable of being reduced to rule, easily producing whatever He wills, while concealing from us the minute knowledge of His operation.

Hence also the blessed David, applying his mind to the magnificence of creation, and filled with perplexed wonder in his soul, spoke that verse which is sung by all, "O Lord, how manifold are Your works: in wisdom have You made them all." The wisdom he perceived: but the art of the wisdom he could not discover. Let us then leave the task of searching into what is beyond human power, and seek rather that which shows signs of being partly within our comprehension:— what is the reason why the cleansing is effected by water? And to what purpose are the three immersions received? That which the fathers taught, and which our mind has received and assented to, is as follows:— We recognize four elements, of which the world is composed, which every one knows even if their names are not spoken; but if it is well, for the sake of the more simple, to tell you their names, they are fire and air, earth and water. Now our

God and Saviour, in fulfilling the Dispensation for our sakes, went beneath the fourth of these, the earth, that He might raise up life from thence. And we in receiving Baptism, in imitation of our Lord and Teacher and Guide, are not indeed buried in the earth (for this is the shelter of the body that is entirely dead, covering the infirmity and decay of our nature), but coming to the element akin to earth, to water, we conceal ourselves in that as the Saviour did in the earth: and by doing this thrice we represent for ourselves that grace of the Resurrection which was wrought in three days: and this we do, not receiving the sacrament in silence, but while there are spoken over us the Names of the Three Sacred Persons on Whom we believed, in Whom we also hope, from Whom comes to us both the fact of our present and the fact of our future existence.

It may be you are offended, thou who contendest boldly against the glory of the Spirit, and that you grudge to the Spirit that veneration wherewith He is revered by the godly. Leave off contending with me: resist, if you can, those words of the Lord which gave to men the rule of the Baptismal invocation. What says the Lord's command? "Baptizing them in the Name of the Father and of the Son and of the Holy Ghost Matthew 28:19." How in the Name of the Father? Because He is the primal cause of all things. How in the Name of the Son? Because He is the Maker of the Creation. How in the Name of the Holy Ghost? Because He is the power perfecting all. We bow ourselves therefore before the Father, that we may be sanctified: before the Son also we bow, that the same end may be fulfilled: we bow also before the Holy Ghost, that we may be made what He is in fact and in Name. There is not a distinction in the sanctification, in the sense that the Father sanctifies more, the Son less, the Holy Spirit in a less degree than the other Two. Why then do you divide the Three Persons into fragments of different natures, and make Three Gods, unlike one to another, while from all thou dost receive one and the same grace?

As, however, examples always render an argument more vivid to the hearers, I propose to instruct the mind of the blasphemers by an illustration, explaining, by means of earthly and lowly matters, those matters which are great, and invisible to the senses. If it befell you to be enduring the misfortune of captivity among enemies, to be in bondage and in misery, to be groaning for that ancient freedom which thou once had— and if all at once three men, who were notable men and citizens in the country of your tyrannical masters, set you free from the constraint that lay upon you, giving your ransom equally, and dividing the charges of the money in equal shares among themselves, would you



not then, meeting with this favour, look upon the three alike as benefactors, and make repayment of the ransom to them in equal shares, as the trouble and the cost on your behalf was common to them all— if, that is, thou were a fair judge of the benefit done to you? This we may see, so far as illustration goes, for our aim at present is not to render a strict account of the Faith. Let us return to the present season, and to the subject it sets before us.

I find that not only do the Gospels, written after the Crucifixion, proclaim the grace of Baptism, but, even before the Incarnation of our Lord, the ancient Scripture everywhere prefigured the likeness of our regeneration; not clearly manifesting its form, but fore-showing, in dark sayings, the love of God to man. And as the Lamb was proclaimed by anticipation, and the Cross was foretold by anticipation, so, too, was Baptism shown forth by action and by word. Let us recall its types to those who love good thoughts— for the festival season of necessity demands their recollection.

Hagar, the handmaid of Abraham (whom Paul treats allegorically in reasoning with the Galatians), being sent forth from her master's house by the anger of Sarah— for a servant suspected in regard to her master is a hard thing for lawful wives to bear— was wandering in desolation to a desolate land with her babe Ishmael at her breast. And when she was in straits for the needs of life, and was herself near unto death, and her child yet more sore for the water in the skin was spent (since it was not possible that the Synagogue, she who once dwelt among the figures of the perennial Fountain, should have all that was needed to support life), an angel unexpectedly appears, and shows her a well of living water, and drawing thence, she saves Ishmael. Behold, then, a sacramental type: how from the very first it is by the means of living water that salvation comes to him that was perishing— water that was not before, but was given as a boon by an angel's means. Again, at a later time, Isaac— the same for whose sake Ishmael was driven with his mother from his father's home— was to be wedded. Abraham's servant is sent to make the match, so as to secure a bride for his master, and finds Rebekah at the well: and a marriage that was to produce the race of Christ had its beginning and its first covenant in water.

Yes, and Isaac himself also, when he was ruling his flocks, dug wells at all parts of the desert, which the aliens stopped and filled up, for a type of all those impious men of later days who hindered the grace of Baptism, and talked loudly in their struggle against the truth. Yet the martyrs and the priests overcame them by

digging the wells, and the gift of Baptism over-flowed the whole world. According to the same force of the text, Jacob also, hastening to seek a bride, met Rachel unexpectedly at the well. And a great stone lay upon the well, which a multitude of shepherds were wont to roll away when they came together, and then gave water to themselves and to their flocks. But Jacob alone rolls away the stone, and waters the flocks of his spouse. The thing is, I think, a dark saying, a shadow of what should come. For what is the stone that is laid but Christ Himself? For of Him Isaiah says, "And I will lay in the foundations of Sion a costly stone, precious, elect:" and Daniel likewise, "A stone was cut out without hands," that is, Christ was born without a man. For as it is a new and marvellous thing that a stone should be cut out of the rock without a hewer or stone-cutting tools, so it is a thing beyond all wonder that an offspring should appear from an unwedded Virgin. There was lying, then, upon the well the spiritual stone, Christ, concealing in the deep and in mystery the laver of regeneration which needed much time— as it were a long rope— to bring it to light. And none rolled away the stone save Israel, who is mind seeing God. But he both draws up the water and gives drink to the sheep of Rachel; that is, he reveals the hidden mystery, and gives living water to the flock of the Church. Add to this also the history of the three rods of Jacob. For from the time when the three rods were laid by the well, Laban the polytheist thenceforth became poor, and Jacob became rich and wealthy in herds. Now let Laban be interpreted of the devil, and Jacob of Christ. For after the institution of Baptism Christ took away all the flock of Satan and Himself grew rich. Again, the great Moses, when he was a goodly child, and yet at the breast, falling under the general and cruel decree which the hard-hearted Pharaoh made against the men-children, was exposed on the banks of the river— not naked, but laid in an ark, for it was fitting that the Law should typically be enclosed in a coffer. And he was laid near the water; for the Law, and those daily sprinklings of the Hebrews which were a little later to be made plain in the perfect and marvellous Baptism, are near to grace. Again, according to the view of the inspired Paul, the people itself, by passing through the Red Sea, proclaimed the good tidings of salvation by water. The people passed over, and the Egyptian king with his host was engulfed, and by these actions this Sacrament was foretold. For even now, whenever the people is in the water of regeneration, fleeing from Egypt, from the burden of sin, it is set free and saved; but the devil with his own servants (I mean, of course, the spirits of evil), is choked with grief, and perishes, deeming the salvation of men to be his own misfortune.

Even these instances might be enough to confirm our present position; but the lover of good thoughts must yet not neglect what follows. The people of the Hebrews, as we learn, after many sufferings, and after accomplishing their weary course in the desert, did not enter the land of promise until it had first been brought, with Joshua for its guide and the pilot of its life, to the passage of the Jordan. But it is clear that Joshua also, who set up the twelve stones in the stream, was anticipating the coming of the twelve disciples, the ministers of Baptism. Again, that marvellous sacrifice of the old Tishbite, that passes all human understanding, what else does it do but prefigure in action the Faith in the Father, the Son, and the Holy Ghost, and redemption? For when all the people of the Hebrews had trodden underfoot the religion of their fathers, and fallen into the error of polytheism, and their king Ahab was deluded by idolatry, with Jezebel, of ill-omened name, as the wicked partner of his life, and the vile prompter of his impiety, the prophet, filled with the grace of the Spirit, coming to a meeting with Ahab, withstood the priests of Baal in a marvellous and wondrous contest in the sight of the king and all the people; and by proposing to them the task of sacrificing the bullock without fire, he displayed them in a ridiculous and wretched plight, vainly praying and crying aloud to gods that were not. At last, himself invoking his own and the true God, he accomplished the test proposed with further exaggerations and additions. For he did not simply by prayer bring down the fire from heaven upon the wood when it was dry, but exhorted and enjoined the attendants to bring abundance of water. And when he had thrice poured out the barrels upon the cleft wood, he kindled at his prayer the fire from out of the water, that by the contrariety of the elements, so concurring in friendly cooperation, he might show with superabundant force the power of his own God. Now herein, by that wondrous sacrifice, Elijah clearly proclaimed to us the sacramental rite of Baptism that should afterwards be instituted. For the fire was kindled by water thrice poured upon it, so that it is clearly shown that where the mystic water is, there is the kindling, warm, and fiery Spirit, that burns up the ungodly, and illuminates the faithful.

Yes, and yet again his disciple Elisha, when Naaman the Syrian, who was diseased with leprosy, had come to him as a suppliant, cleanses the sick man by washing him in Jordan, clearly indicating what should come, both by the use of water generally, and by the dipping in the river in particular. For Jordan alone of rivers, receiving in itself the first-fruits of sanctification and benediction, conveyed in its channel to the whole world, as it were from some fount in the type afforded by itself, the grace of Baptism. These then are indications in deed and act

of regeneration by Baptism. Let us for the rest consider the prophecies of it in words and language. Isaiah cried saying, "Wash you, make you clean, put away evil from your souls ;" and David, "Draw near to Him and be enlightened, and your faces shall not be ashamed. "

And Ezekiel, writing more clearly and plainly than them both, says, "And I will sprinkle clean water upon you, and you shall be cleansed: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I give you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and my Spirit will I put within you. " Most manifestly also does Zechariah prophesy of Joshua , who was clothed with the filthy garment (to wit, the flesh of a servant, even ours), and stripping him of his ill-favoured raiment adorns him with the clean and fair apparel; teaching us by the figurative illustration that verily in the Baptism of Jesus all we, putting off our sins like some poor and patched garment, are clothed in the holy and most fair garment of regeneration. And where shall we place that oracle of Isaiah, which cries to the wilderness, "Be glad, O thirsty wilderness: let the desert rejoice and blossom as a lily: and the desolate places of Jordan shall blossom and shall rejoice "? For it is clear that it is not to places without soul or sense that he proclaims the good tidings of joy: but he speaks, by the figure of the desert, of the soul that is parched and unadorned, even as David also, when he says, "My soul is unto You as a thirsty land ," and, "My soul is thirsty for the mighty, for the living God. " So again the Lord says in the Gospels, "If any man thirst, let him come unto Me and drink ;" and to the woman of Samaria, "Whosoever drinks of this water shall thirst again: but whosoever drinks of the water that I shall give him shall never thirst John 4:13-14 ." And "the excellency of Carmel" Isaiah 35:2 is given to the soul that bears the likeness to the desert, that is, the grace bestowed through the Spirit. For since Elijah dwelt in Carmel, and the mountain became famous and renowned by the virtue of him who dwelt there, and since moreover John the Baptist, illustrious in the spirit of Elijah, sanctified the Jordan, therefore the prophet foretold that "the excellency of Carmel" should be given to the river. And "the glory of Lebanon Isaiah 35:2," from the similitude of its lofty trees, he transfers to the river. For as great Lebanon presents a sufficient cause of wonder in the very trees which it brings forth and nourishes, so is the Jordan glorified by regenerating men and planting them in the Paradise of God: and of them, as the words of the Psalmist say, ever blooming and bearing the foliage of virtues, "the leaf shall not wither ," and God shall be glad, receiving their fruit in due season, rejoicing, like a good planter, in his own works. And the inspired David, foretelling



also the voice which the Father uttered from heaven upon the Son at His Baptism, that He might lead the hearers, who till then had looked upon that low estate of His Humanity which was perceptible by their senses, to the dignity of nature that belongs to the Godhead, wrote in his book that passage, "The voice of the Lord is upon the waters, the voice of the Lord in majesty." " But here we must make an end of the testimonies from the Divine Scriptures: for the discourse would extend to an infinite length if one should seek to select every passage in detail, and set them forth in a single book.

But do ye all, as many as are made glad, by the gift of regeneration, and make your boast of that saving renewal, show me, after the sacramental grace, the change in your ways that should follow it, and make known by the purity of your conversation the difference effected by your transformation for the better. For of those things which are before our eyes nothing is altered: the characteristics of the body remain unchanged, and the mould of the visible nature is nowise different. But there is certainly need of some manifest proof, by which we may recognize the new-born man, discerning by clear tokens the new from the old. And these I think are to be found in the intentional motions of the soul, whereby it separates itself from its old customary life, and enters on a newer way of conversation, and will clearly teach those acquainted with it that it has become something different from its former self, bearing in it no token by which the old self was recognized. This, if you be persuaded by me, and keep my words as a law, is the mode of the transformation. The man that was before Baptism was wanton, covetous, grasping at the goods of others, a reviler, a liar, a slanderer, and all that is kindred with these things, and consequent from them. Let him now become orderly, sober, content with his own possessions, and imparting from them to those in poverty, truthful, courteous, affable— in a word, following every laudable course of conduct. For as darkness is dispelled by light, and black disappears as whiteness is spread over it, so the old man also disappears when adorned with the works of righteousness. You see how Zacchæus also by the change of his life slew the publican, making fourfold restitution to those whom he had unjustly damaged, and the rest he divided with the poor— the treasure which he had before got by ill means from the poor whom he oppressed. The Evangelist Matthew, another publican, of the same business with Zacchæus, at once after his call changed his life as if it had been a mask. Paul was a persecutor, but after the grace bestowed on him an Apostle, bearing the weight of his fetters for Christ's sake, as an act of amends and repentance for those unjust bonds which he once received from the Law, and

bore for use against the Gospel. Such ought you to be in your regeneration: so ought you to blot out your habits that tend to sin; so ought the sons of God to have their conversation: for after the grace bestowed we are called His children. And therefore we ought narrowly to scrutinize our Father's characteristics, that by fashioning and framing ourselves to the likeness of our Father, we may appear true children of Him Who calls us to the adoption according to grace. For the bastard and the supposititious son, who belies his father's nobility in his deeds, is a sad reproach. Therefore also, methinks, it is that the Lord Himself, laying down for us in the Gospels the rules of our life, uses these words to His disciples, "Do good to them that hate you, pray for them that despitefully use you and persecute you; that you may be the children of your Father which is in heaven: for He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust." " For then He says they are sons when in their own modes of thought they are fashioned in loving kindness towards their kindred, after the likeness of the Father's goodness.

Therefore, also, it is that after the dignity of adoption the devil plots more vehemently against us, pining away with envious glance, when he beholds the beauty of the new-born man, earnestly tending towards that heavenly city, from which he fell: and he raises up against us fiery temptations, seeking earnestly to despoil us of that second adornment, as he did of our former array. But when we are aware of his attacks, we ought to repeat to ourselves the apostolic words, "As many of us as were baptized into Christ were baptized into His death Romans 6:3 ." Now if we have been conformed to His death, sin henceforth in us is surely a corpse, pierced through by the javelin of Baptism, as that fornicator was thrust through by the zealous Phinehas. Numbers 25:7-8 Flee therefore from us, ill-omened one! For it is a corpse you seek to despoil, one long ago joined to you, one who long since lost his senses for pleasures. A corpse is not enamoured of bodies, a corpse is not captivated by wealth, a corpse slanders not, a corpse lies not, snatches not at what is not its own, reviles not those who encounter it. My way of living is regulated for another life: I have learned to despise the things that are in the world, to pass by the things of earth, to hasten to the things of heaven, even as Paul expressly testifies, that the world is crucified to him, and he to the world. These are the words of a soul truly regenerated: these are the utterances of the newly-baptized man, who remembers his own profession, which he made to God when the sacrament was administered to him, promising that he would despise for the sake of love towards Him all torment and all pleasure alike.

And now we have spoken sufficiently for the holy subject of the day, which the circling year brings to us at appointed periods. We shall do well in what remains to end our discourse by turning it to the loving Giver of so great a boon, offering to Him a few words as the requital of great things. For You verily, O Lord, are the pure and eternal fount of goodness, Who justly turned away from us, and in loving kindness had mercy upon us. You hated, and were reconciled; You cursed, and blessed; You banished us from Paradise, and recalled us; You stripped off the fig-tree leaves, an unseemly covering, and put upon us a costly garment; You opened the prison, and released the condemned; You sprinkled us with clean water, and cleanse us from our filthiness. No longer shall Adam be confounded when called by You, nor hide himself, convicted by his conscience, cowering in the thicket of Paradise. Nor shall the flaming

sword encircle Paradise around, and make the entrance inaccessible to those that draw near; but all is turned to joy for us that were the heirs of sin: Paradise, yea, heaven itself may be trodden by man: and the creation, in the world and above the world, that once was at variance with itself, is knit together in friendship: and we men are made to join in the angels' song, offering the worship of their praise to God. For all these things then let us sing to God that hymn of joy, which lips touched by the Spirit long ago sang loudly: "Let my soul be joyful in the Lord: for He has clothed me with a garment of salvation, and has put upon me a robe of gladness: as on a bridegroom He has set a mitre upon me, and as a bride has He adorned me with fair array. " And verily the Adorner of the bride is Christ, Who is, and was, and shall be, blessed now and for evermore. Amen.

Source. <<http://www.newadvent.org/fathers/2910.htm>>

## WHAT YOU REALLY NEED TO KNOW ABOUT HOLY WATER

...Continued from Page 5

would use it in their meals. A person who has children may give holy water to their children to drink before an exam or a big event.

The key to its use is through love. Love of other people through the giving of Holy Water to them, and love of oneself out of personal care and faith of healing. Most importantly, love of God by the faith that holy water will sanctify our souls and bodies.

It is important to see holy water as medicine both physically and spiritually. It is used to sanctify those who are personally subject to it (through personal consumption) or indirectly (blessings of houses and land). It's really important to not trivialise holy water. The general rule is to treat holy water as a healing ointment (as opposed to a general food).

### HOW TO STORE HOLY WATER

To keep your Holy Water in good condition throughout the year:

- Ensure the bottle it is stored in is clean to start with and able to be sealed; glass is better than plastic.
- Keep the bottle in a dark, cool place, not in sunlight.

- Do not put your fingers into the bottle.
- Only top it up with water which has been boiled.
- A few drops in boiled water is the safest for drinking if you are concerned.
- If you are in any doubt about the physical quality of the water do not drink it.
- Dispose of Holy Water in the garden, not down the sink.
- Renew your supply at least once a year.

I hope that during the liturgical year you may be blessed through your holy water, that this water may be for the bestowing of sanctification; for the remission of sins; for the healing of soul and body; and for every expedient service.

Fr. Geoff Harvey







## ІВАН ХРЕСТИТЕЛЬ – ГОЛОС ВОПІЮЩОГО В ПУСТИНІ

Сьогодні наша свята Церква прославляє великого праведника-чесного, славного пророка, Предтечу і Хрестителя Господнього Івана, який був великим угодником Божим. Ще перед його народженням з'явився Архангел Гавриїл його батькові Захарії в єрусалимському храмі і сказав, що в нього народиться син, який буде великий в очах Божих. І справді вже при народженні Івана Хрестителя Господнього діялись чудеса, так що його знайомі і сусіди з великим подивом питали: "Ким буде дитя це?" На це питання дає відповідь сам Господь, коли устами пророка говорить, що Іван є "голос вопіючого в пустині".

Іван Хреститель проводив святе і дуже строге життя серед пустелі, а також постом і молитвою готував себе до проповіді, а пізніше приготував народ до приходу Господа нашого Ісуса Христа.

Багато людей приходили до Івана Хрестителя, щоб послухати його проповіді, вони каючися у своїх гріхах. Одного разу учні Івана Хрестителя запитали: "Учителю! Той, який був з тобою по той бік Йордану, про якого ти свідчив, ось Він хрестить, і всі йдуть до нього". А Іван відповів: "Йому належить рости, а мені зменшуватися".

Іван Хреститель завжди усім говорив правду. Одного разу його запитали люди: "Що нам робити? Іван відповів: "Хто має дві одежини, хай дасть тому хто не має, і хто має їжу, хай зробить так само". І митарям, які приходили до нього хреститися він говорив; "нічого не вимагайте більше того що призначено вам". І воїнам, які запитували у Івана, що їм робити він відповідав: "нікого не кривдіть, не обмовляйте і задовольняйтеся платнею вашою". Не побоявся Іван Хреститель стати перед Іродом, який викрав жінку свого брата Филипа і жив з нею, щоб йому сказати; що не годиться тобі мати жінку брата твого. Знав Іван, що за це Ірод та Іродіада помстяться йому. Знав, що за це чекає його темниця і смерть.

Будучи в темниці Іван Хреститель посилав до Спасителя своїх учнів щоб вони запитали у Христа: "чи Він Той Хто має прийти (Месія, Спаситель світу), чи чекати іншого?"

Коли учні Івана Хрестителя запитали про це у Спасителя, Господь відповів, що підіть, розкажіть Іванові, що ви бачили і чули: сліпі прозрівають, криві ходять, прокажені очищаються, глухі чують, мертві воскресають, убогі благовістнують. Мудрий наставник- святой Іван Хреститель, бачив, що його учні сумніваються, тому і посилав їх до Спасителя, щоб вони самі переконались Хто перед ними, бо "діла які творив" Спаситель "вони самі свідчили про Нього".

Проповідь Івана Хрестителя містилась в коротких словах: "Покайтеся! Готуйте дорогу Господу!" Будьте завжди готові до приходу Христа Господа!

Одного разу в неділю один священник ідучи до церкви, побачив чоловіка, який працював біля свого дому. Наблизившись до нього, священник спокійно промовив: "Брате, Христос Господь прийде скоро" і пішов до церкви. Трохи пізніше цей чоловік також зайшов до церкви і ревно молився. Після служби він підійшов до священника і промовив: "Ваші слова зрушили мою совість, і я почав думати і говорити сам до себе: Я не хочу, щоб Господь застав мене при праці в неділю біля мого дому, я хочу щоб Господь застав мене в церкві". Багато християн втрачають почуття страху Божого, забувають про душу і про відповідь, яку всі мусять дати на Божому суді.

Іван Хреститель і сьогодні взиває до всіх нас: "покайтеся наблизилось бо Царство Небесне".

Ми завжди повинні бути готовими до приходу Господнього. Божественний наш Спаситель закликає: "Отже, пильнуйте, бо не знаєте, в яку годину Господь ваш прийде...будьте готові, бо в ту годину, про яку не думаєте, прийде Син Людський". Амінь.



## THEOPHANY AND RIVER GODS

Fr. Stephen De Young

The Orthodox Church has always taught that the background against which the scriptures and scriptural events are rightly understood is preserved within Holy Tradition. Holy Tradition is the life of the Holy Spirit within the church, but how precisely this functions is often misunderstood. Sometimes it is thought to be some sort of secret additional knowledge, beyond the scriptures or the public proclamation of the church passed down orally. This sort of idea, however, is roundly condemned by the Fathers in their contest against Gnosticism. What separates Christianity from Gnosticism, they argue, is that Christianity has always publicly proclaimed the same faith delivered once and for all to the saints. A prime example of how tradition 'works' can be seen in the icon and related liturgics for the Feast of Holy Theophany.

A feature which stands out in the Theophany icon are two small figures in the waters at the bottom of the icon's depiction. These figures are typically two small humanoid creatures who appear to be riding upon sea creatures. In some cases, these two figures have been replaced by the fallen archangel and the dragon. Why this replacement sometimes happens

will become clear in the further explanation of the icon. These figures are often identified as 'pagan river gods' in explanations of the icons and are connected with the dragons or serpents lurking in the waters referred to in the liturgical blessing of the waters, and often also depicted in the icon. These figures are the key to understanding the connection between the various liturgical motifs celebrated at Theophany.

Much of the Hebrew Bible is written in such a way as to serve as a polemic against the pagan beliefs of surrounding cultures. When the beliefs of those other cultures are understood, the Biblical text can often be seen to be directly co-opting and critiquing those beliefs to assert the superiority of Yahweh, the God of Israel, to any other spiritual being worshipped in the world. This begins in the very first chapter of the book of Genesis. The primary motif in Ancient Near Eastern creation narratives is what is commonly called Chaoskampf. The gods are depicted as having, in primordial time, had some great contest with a monstrous chaos creature, the slaying of which led to the creation of the earth and its population. In Canaanite and Mesopotamian literature, this creature is associated with the sea, the



abyss, or the waters in general as representing chaos and destruction. In other parts of the Hebrew Bible, the language attributed by the Canaanites to Baal or the Babylonians to Marduk in defeating chaos is instead ascribed to Yahweh, the God of Israel, to demonstrate his superiority (cf. Ps 74, 89, 93; Job 26:12-13; Is 51:9-10).

What is more common, however, as an approach in the Hebrew Bible is to depict Yahweh commanding these other powers and them being forced to obey (cf. Is 40:26; 45:12). This is the approach which is taken in Genesis 1 regarding the creation of the world. Genesis 1:1-2 establishes the state of things before creation in a way which would have been familiar in the Ancient Near East. The earth is 'formless and empty', shrouded in darkness, and described as a watery abyss. Rather than a great battle ensuing, however, God merely speaks commands, and is immediately obeyed. He then at the end of each day passes judgment over every thing, declaring it good. This expresses a far greater superiority than simply winning a battle or killing a monstrous beast. The sea and the waters are things created by the God of Israel, and are completely subservient to him at their creation. While they may be worshipped or feared by some as gods, they are not in the same category of being as the true God, Yahweh (Deut 32:17).

In Genesis 1:2, the Spirit of God is portrayed as a bird. The word used in Hebrew to describe his movement over the waters, usually translated in English as 'hovering' or 'brooding' is a word used to describe a mother bird brooding over her young. The presence of the Holy Spirit over the waters as a dove is a deliberate recalling of the original creation of the world. The first creation culminates, at its climax, in the creation of Adam (Gen 1:27). The new creation follows the reverse order and begins with the re-creation of man through the incarnation of Christ. This is the first main liturgical theme of Theophany: the re-creation and setting free of Adam by Christ in the waters of the Jordan. It should be remembered that the celebration of Theophany in the East preceded the celebration of the Feast of the Nativity by nearly three centuries and it was Theophany which functioned as the celebration of the incarnation of Christ.

Similar themes to those of Genesis 1 are found in the story of the Exodus, in particular the plagues upon Egypt culminating in the Passover. Over the course of a series of days, Yahweh the God of Israel strikes the Nile, the crops and livestock, the health of the people themselves, and ultimately the sun and the Egyptian

gods associated with them without even the faint hint of a response or a counterattack (Ex 7:14-10:29). Finally he strikes the divine Pharaoh himself, slaying his firstborn son (Ex 12:29-30). After the completion of the plagues, God states that he has executed judgment on 'all the gods of Egypt' (Ex 12:12). The Passover is the freedom of Israel from slavery and the beginning of the journey to take the land of Canaan. In preparation for the conquest of Canaan come events which represent a direct attack upon the Canaanite gods in parallel to what was done in Egypt.

The 'Baal Cycle' is the name given to the epic poems describing the ascent of the Canaanite god Baal to ascendancy within the Canaanite pantheon. The city of Ugarit fell around 1200 BC and remained buried and unknown until its rediscovery and subsequent excavation in 1928. Because of this, the literature found there, including the Baal Cycle, gives a snapshot of Canaanite religion in the era of the Exodus and conquest of Canaan. In his ascent to power and related creation myths, Baal's chief opponent is the god 'Yam', or 'the Sea', who reigns over the council of gods and represents primordial chaos. Yam's henchman is 'Nahar', or 'the River'. It is these two beings which are depicted in the waters at the bottom of the Theophany icon. As the nascent Israel makes its journey to Canaan, that journey is bookended by first the parting of the sea (Heb. Yam; Ex 14:21) and the parting of the river (Heb. Nahar; Josh 3:15-17). There is no battle required, because sea and river are the creations of Yahweh, the God of Israel, and so immediately obey his commands both to leave harmless his people, and to destroy his enemies (Ex 14:27). Yam and Nahar are therefore depicted in the Theophany icon as fleeing from Christ in fear and in the liturgical hymns and prayers the waters, referring to these beings, are depicted as turning back and separating as they did in Exodus and Joshua. The power of these hostile spiritual beings is crushed by Christ signaling, as it did in Joshua, the beginning of a new conquest which will end with Christ's victory and enthronement over all creation.

The final great theme of Theophany is that of the Theophany itself, the appearance or revelation of God. The first clear representation of the Holy Trinity in the Torah occurs at the banks of the sea before its parting before the Israelites. Yahweh, the God of Israel, has spoken to Moses several times, sometimes directly, sometimes in the person of the Angel of the Lord. He has sent the Angel to lead Israel through the wilderness, as later described in Exodus 20:20-23 (see Jude 5). He has also sent his Presence before them in the form of

*Continued on Page 24...*

# СВЯТА ВОДА І ПРОСФОРА:

*Правила вживання та  
духовне значення у  
православній традиції*



[patriarchia.org.ua](http://patriarchia.org.ua)

Вживання святої води і просфори — це важлива частина православної духовної практики. Дізнайтеся, як ці священні елементи впливають на духовне життя віруючих.

Просфора і свята вода — це два важливих символи і елементи православної духовної практики, що мають глибоке значення у повсякденному житті вірян. Їх вживання є не лише частиною богослужіння, але й особистої релігійної практики, яка зміцнює віру та приносить благословення.

Просфора, або «жертва», — це маленький круглий хліб, що використовується під час Божественної Літургії для приготування Святого Причастя. Виготовлена з пшеничного борошна, просфора має на поверхні відбиток хреста, що символізує жертву Христа. У повсякденному житті віряни також можуть отримувати маленькі шматочки просфори під час богослужіння, які вони можуть взяти додому.

Свята вода — це вода, освячена під час спеціальних церковних обрядів, найбільш відомими з яких є освячення води на Богоявлення (Хрещення Господнє). Вона символізує очищення, оновлення і благословення. Віряни зберігають святу воду вдома і вживають її у різних життєвих ситуаціях, шукаючи духовного зміцнення і захисту.

Згідно з православною традицією, просфору та святу воду зазвичай вживають натще, тобто перед прийомом будь-якої іншої їжі або пиття. Це символізує бажання людини розпочати свій день з духовного очищення і благословення.

**1. Просфора:** її можна зберігати у сухому, прохолодному місці, щоб запобігти псуванню. Перед вживанням просфору можна розрізати на шматочки. Її часто вживають разом зі святою водою, дякуючи Богові за дари і просячи Його благословення на день.

**2. Свята вода:** зазвичай зберігається в спеціальному посуді, часто у пляшці з хрестом. Її вживають невеликими ковтками, перед кожним ковтком читаючи коротку молитву. Також святу воду використовують для окроплення домівок та особистих речей, просячи Божого захисту.

**3. Молитва:** Перед вживанням просфори та святої води бажано прочитати молитву. Це може бути проста молитва вдячності або спеціальні молитви, які можна знайти у молитовниках.

Вживання просфори і святої води — це не лише ритуал, але й важливий аспект духовного життя, що допомагає вірянам зміцнити свою віру і відчутти близькість до Бога. Головне тут — це не механічне виконання обряду, а глибоке розуміння його значення і внутрішнє благоговіння.

Просфора і свята вода нагадують вірянам про необхідність духовного очищення, прощення гріхів і постійного прагнення до святого життя. Вони допомагають почати день з вдячністю і надією, усвідомлюючи свою залежність від Божої милості і любові.

Таким чином, традиція вживання просфори і святої води натще — це вираз глибокої віри і поваги до Божих дарів, що зміцнює духовну основу життя кожного православного християнина.



Чи ввечері на Водохреща і вранці на Богоявлення освячують різну воду?

І напередодні Богоявлення (5/18 січня), і 6/19 січня в день Водохреща, воду освячують однаково. Ця процедура називається Чин великого освячення води. Тому вона взагалі нічим не відрізняється. Також, Водохреще і Богоявлення – по-суті одне і те ж свято. Тому що серед людей часто можна почути, що існує “йорданська” вода чи “богоявленська” вода, які потрібно набирати і використовувати для різних потреб. Це все хибні твердження.

Як розбавити свячену воду: чи потрібно використовувати лише Хрещенську для цього?

Ні, розбавляти свячену воду можна будь-якою водою, навіть з-під крану. Навіть крапля святої води здатна передати благодать. Наприклад, люди під час свята приносять із собою пляшечки чи баночки зі звичайною водою, а священник її освячує за допомогою окроплення. Тобто, достатньо всього 1-2 крапель святої води, щоб передалася благодать. Звичайно, під час цього процесу краще молитися. Якщо у вас вдома закінчується свячена вода, можете взяти банку звичайної і долити туди кілька крапель святої. При цьому обов'язково перехрестіться і промовте “Господи, благослови!”.

На Водохреще навіть вода з-під крану стає святою? Це не зовсім так. Хоча Господь, охрестившись у Йордані, своїм Єством освятив воду, це не означає, що вся вода стає святою. У крані вода автоматично не освячується, це повинен зробити священник у храмі чи на водоймі за допомогою спеціальних молитов.

Як використовувати святу воду?

Свяченою водою можна вмиватися, окропляти своє житло, близьких людей, які відправляються у далеку дорогу, її можна і потрібно пити. Однак дуже важливо пам'ятати, що свята вода, як і будь-яка святиня, може стати предметом забобонного поклоніння. Наприклад, коли ікону вішають не для молитов, а перед будинком для захисту від злих сил.

Також варто зазначити, хоча зазвичай святу воду потрібно пити натще, але якщо людина хворіє, приймає ліки чи протягом дня відчула себе погано, то може випити її в будь-який час, навіть після їжі.

Чому псується свячена вода: чи це означає, що священник погано молився?

Як правило, свята вода не псується. Таке часто трапляється, якщо людина п'є прямо з банки, а

не наливає в склянку чи кружку. У кожного з нас в роті є мікрофлора, яка переходить у воду і там множить. Священник до псування свяченої води стосунку не має.

Що робити зі старою свяченою водою?

Якщо вона не зіпсувалася, її потрібно випити. А ось виливати її до водостоку суворо заборонено. Зіпсовану водохресну воду виливають в такому місці, де не ходять люди та тварини. Найкраще вилити її до річки за течією чи до будь-якої іншої водойми.

Не варто використовувати залишки, щоб поливати ними вазони, город або готувати їжу. Але Велику агіасму (святиню) можна додавати у тісто для просфор. Крім цього священники нагадали, що святу воду потрібно обов'язково зберігати у чистій банці (пляшці) біля образів і приймати після ранішньої молитви по кілька ковтків (за потреби можна частіше).

Source: [tsn.ua](http://tsn.ua)



# THEOPHANY AND RIVER GODS

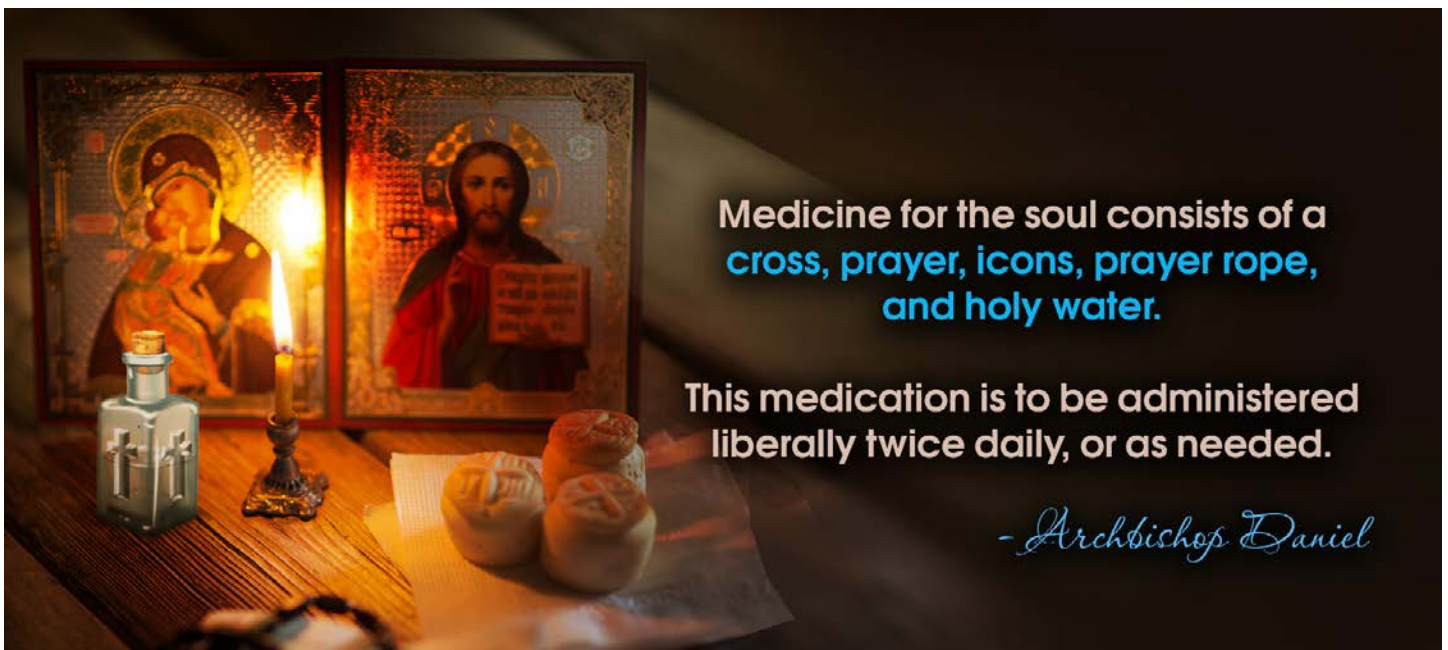
...Continued from Page 21

a pillar of fire by night and a pillar of cloud by day (Ex 13:21). At the edge of the sea, Moses hears the voice of Yahweh promising his protection from the Egyptians (Ex 14:15-18) as he himself will fight the Egyptians for Israel. After this statement, the Angel and the pillar both move from the front of Israel's camp to its rear, placing themselves between the Egyptian army and the Israelites and preventing the Egyptians from attacking (Ex 14:19).

The Baal Cycle describes a revolution as Baal rebels against the high god, overthrows him, and establishes his own throne as the leader of the divine council. The Prophet Isaiah reads this as a false telling of the fall of the Devil in which the Devil is supposed to have been successful in his rebellion. For this reason, Baal was widely associated with the Devil in Second Temple Judaism, including a version of one of Baal's titles, 'Beelzebub', becoming a name for the Devil. According to Baal's worshippers, the result of his successful rebellion was that El now reigned as the high god, with his son Baal leading the divine council of gods. Israel, by contrast, held Yahweh as God Most High and his divine council to be composed of angelic beings created by him. The role of leader of the divine council was also filled by Yahweh, but by a second hypostasis of

Yahweh, described in both the Hebrew scriptures and other Second Temple Jewish writings as the Angel of the Lord already discussed, the Word of God (cf. Ps 82 and Jn 10:34-35), and as his divine Son (Heb 1:1-4). At Christ's baptism, the voice of his Father proclaims publicly Christ's identity as this second person, the second hypostasis of Yahweh, the God of Israel. The angels of the divine council appear in the Theophany icon bowing to him in deference.

While the birth of Christ is narrated in only two of the Gospels, the event of Christ's baptism occurs in all four and represents the starting point of the narratives of St. Mark and St. John. Theophany is also one of, if not the, earliest Christian feast after the celebration of Pascha. This is because the proclamation of Christ as the second hypostasis of the Holy Trinity, of his incarnation as the beginning of the new creation through the re-creation of humanity, and the beginning of the defeat of the evil powers which will culminate in his resurrection from the dead is the very heart of the Christian proclamation as a whole. While Ugarit and its library lay buried in the dirt for 3,000 years, the background and concepts necessary to properly understand the event of Christ's baptism as described in scripture was maintained within the iconographic and liturgical tradition of the Orthodox Church. The discovery of these scriptural backgrounds does not require the church to re-evaluate her teachings, but rather reveals to us the connective tissue and origins of the tradition which we have already received.



Medicine for the soul consists of a cross, prayer, icons, prayer rope, and holy water.

This medication is to be administered liberally twice daily, or as needed.

- Archbishop Daniel





St. John the Baptist sees his mission accomplished in bearing witness to our Savior before the world.

This is also the mission of the Church.  
This is our mission as Christians.

We, too, have the task of recognizing Christ's presence in our lives and testifying Him before the world.

**WE MUST NEVER BE ASHAMED OF TESTIFYING  
JESUS CHRIST TO THE WORLD**

Святий Іван Хреститель бачить свою місію звершеною в свідченні про нашого Спасителя перед світом.

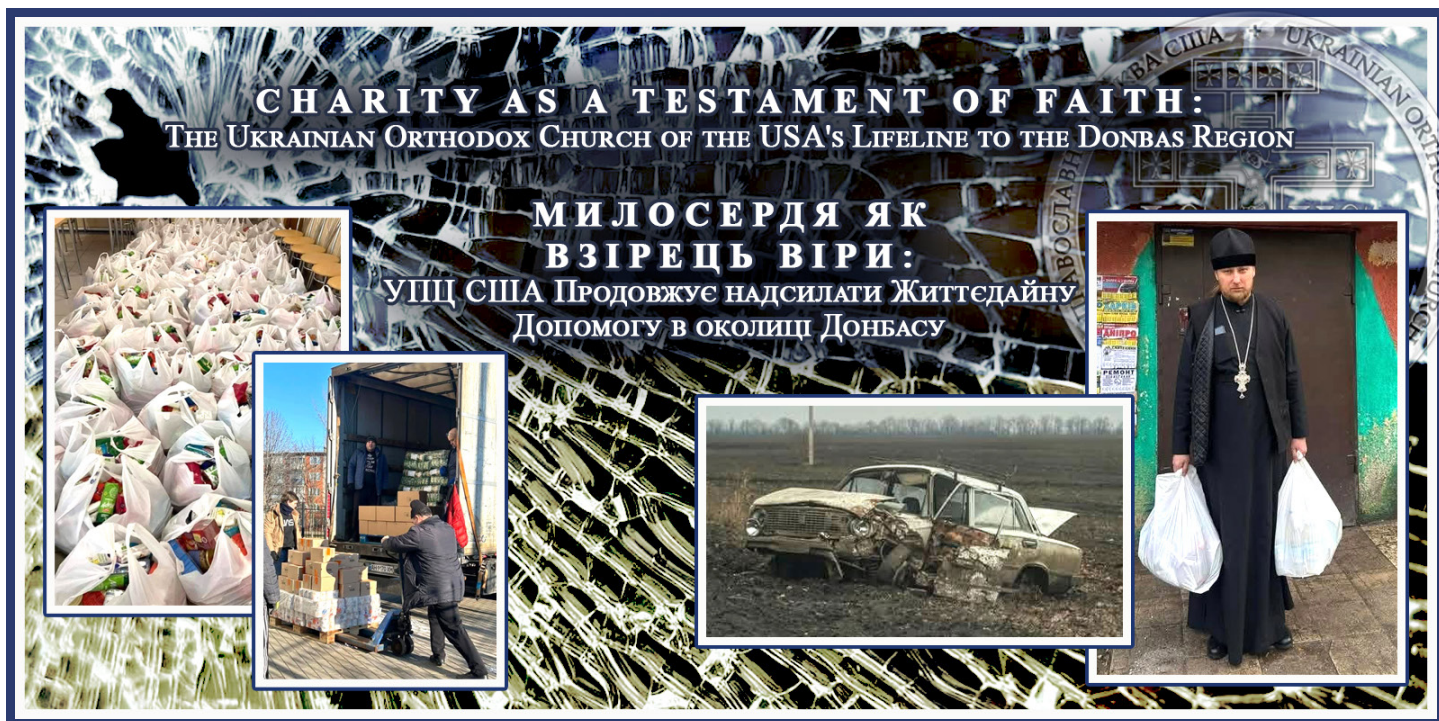
Це теж місія Церкви. Це наша місія як християн.  
Ми також маємо завдання визнавати присутність Христа в нашому житті та свідчити про Нього перед світом.

**МИ НІКОЛИ НЕ ПОВИННІ  
СОРОМИТИСЯ СВДЧИТИ СВІТУ ПРО  
ІСУСА ХРИСТА**



UKRAINIAN ORTHODOX CHURCH OF THE USA  
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США





In times of great suffering, the Church is called to be the living embodiment of Christ's love, reaching out to the brokenhearted, lifting up the downtrodden, and bringing light into the darkest places. The Ukrainian Orthodox Church of the USA (UOC of the USA) has answered this sacred call with unwavering resolve, serving as a bridge of hope for those enduring the ravages of war in Ukraine. Among its most remarkable efforts is the humanitarian aid provided to the beleaguered Donbas region, where pain and destruction have become daily realities.

At the heart of this mission is the charitable hub in Kostiantynivka, a city under the spiritual care of the Very Reverend Father Kostyantyn Kuznetsov, Dean of the Donetsk Eparchy of the Orthodox Church of Ukraine, and his wife, Natalia. Together, with the blessing of His Eminence Metropolitan Serhiy of Donetsk, Father Kostyantyn and his dedicated team bring not only material relief but also spiritual solace to those in dire need.

In the Gospel of Matthew, our Lord teaches us, "For I was hungry, and you gave Me food; I was thirsty, and you gave Me drink; I was a stranger, and you took Me in" (Matthew 25:35). This passage is not merely a call to kindness - it is a divine mandate for the Church to act as the hands and feet of Christ.

In Kostiantynivka, this mandate is fulfilled with courage and love. Father Kostyantyn, Natalia, and their son Dmytro work tirelessly to distribute food, medicine, and essential supplies to neighboring towns and cities,

including Toretsk, Avdiivka, and Pokrovsk. The region, situated between the heavily shelled areas of Bakhmut and Sloviansk, is under constant threat of bombings, artillery fire, and aerial strikes. Yet, despite the danger, these servants of Christ press on, embodying the Psalmist's words: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1).

Their mission is a testament to the transformative power of faith. It is not only the material goods they deliver that sustain the people but also the assurance that they are not forgotten, that God's love reaches them even in their suffering.

The UOC of the USA, under the spiritual leadership of His Eminence Metropolitan Antony and Archbishop Daniel, has become a cornerstone of support for Ukraine during this time of unprecedented crisis. From





the Church's Spiritual Center in South Bound Brook, New Jersey, over \$3 million in humanitarian aid has been sent to Ukraine, providing life-saving assistance to countless individuals.

These funds have enabled the delivery of food, clothing, medical supplies, and logistical support to regions devastated by war. Individual parishes across the United States have also risen to the occasion, organizing collections and sending containers filled with essential items. Archbishop Daniel, reflecting on this outpouring of generosity, stated, "This is not just charity -it is the work of salvation. When we extend our hand to those in need, we extend the hand of Christ Himself."

The sacrifices made by Father Kostyantyn, Natalia, and their team of volunteers cannot be overstated. Every trip to the frontline regions is fraught with danger. Bombs explode in the distance, the air is thick with tension, and the risk of injury or death looms large. Yet, they persevere, driven by a deep faith in God's protection and a love for their suffering neighbors.

Metropolitan Antony offered words of profound gratitude, saying, "Father Kostyantyn and Natalia are the embodiment of Christ's command to love one another. Their courage and selflessness are a witness to the power of faith in action."

Archbishop Daniel added, "When I think of the suffering in Ukraine - the children who cry for their parents, the elderly who sit in cold, dark homes, the families torn apart by war - I think of the words of our Savior: 'Blessed are the merciful, for they shall obtain mercy.' Father Kyrylo and his team are among those blessed ones, showing mercy in the face of unimaginable hardship."

The volunteers who pack and deliver these life-saving goods are also deserving of immense gratitude. From the warehouse in Kostiantynivka to the bombed-out towns where aid is distributed, their work is a labor of love, a reflection of the Apostle Paul's exhortation: "Bear one another's burdens, and so fulfill the law of Christ" (Galatians 6:2).

For the people of the Donbas region, the aid delivered through the UOC of the USA is more than material relief - it is a reminder of God's presence in their suffering. Elderly women, displaced children, and families struggling to survive find comfort in the knowledge that they are not alone, that their brothers and sisters across the ocean are praying for them and supporting them.

Archbishop Daniel has spoken passionately about the need for the global community to stand with Ukraine, saying, "This war is not just an attack on Ukraine - it is an attack on humanity, on the image of God in each of us. We must pray without ceasing for peace and justice and work tirelessly to alleviate the suffering of the innocent."

The work of the UOC of the USA is far from over. The need for humanitarian aid continues to grow as the war rages on. The Church calls upon all people of goodwill to join this sacred mission.

Your financial contributions provide food for the hungry, medicine for the sick, and hope for the hopeless. As Archbishop Daniel reminds us, "Every act of kindness, no matter how small, is a reflection of God's love. Together, we can bring that love to the people of Ukraine, even in the midst of their darkest days."

To make a donation, please visit the official website of the Ukrainian Orthodox Church of the USA or send your contributions to:

#### **Memo: Ukraine Aid Fund**

**Ukrainian Orthodox Church of the USA**  
**P.O. Box 495**  
**South Bound Brook, NJ 08873**

As the war in Ukraine continues, the Ukrainian Orthodox Church of the USA remains steadfast in its commitment to serving those in need. The sacrifices of Father Kostyantyn, Natalia, and their team remind us of the boundless love of Christ, who calls us to serve "the least of these" (Matthew 25:40). Let us unite in prayer, action, and generosity, bringing hope to those who need it most.

***May the Lord bless the people of Ukraine, protect those who serve in His name, and bring peace to their land!***



У часи великих страждань Церква покликана бути живим втіленням Христової любові, допомагаючи розбитим серцем, піднімаючи пригноблених і несучи світло в найтемніші місця. Українська Православна Церква США (УПЦ США) з непохитною рішучістю відповіла на цей священний заклик, слугуючи мостом надії для тих, хто переживає спустошення війни в Україні. Серед її найвизначніших зусиль – гуманітарна допомога, що надається в обложений регіон Донбасу, де біль і руйнування стали щоденною реальністю.



Серцем цієї місії є благодійний хаб у Костянтинівці, місті, яким духовно опікуються благочинний Донецької єпархії Православної Церкви України отець Костянтин Кузнецов та його дружина Наталія. З благословення Високопреосвященнішого митрополита Донецького Сергія, отець Костянтин і його віддана команда несуть не тільки матеріальну допомогу, але й духовну розраду тим, хто вкрай нужденний.



У Євангелії від Матвія наш Господь навчає нас: «Був бо голодний, і ви дали Мені їсти; Я мав спрагу, і ви напоїли Мене; мандрівником був, і ви прийняли Мене» (Матвія 25:35). Цей уривок є не просто заклик до доброти – це божественний наказ Церкві діяти як руки і ноги Христа.



У Костянтинівці це доручення виконують мужньо та з любов'ю. Протоієрей Костянтин, Наталія та їхній син Дмитро невтомно працюють над розвезенням продуктів, медикаментів та речей першої необхідності в сусідні міста, зокрема Торезьк, Авдіївку та Покровськ. Регіон, розташований між інтенсивно обстріляними районами Бахмута і Слов'янська, знаходиться під постійною загрозою бомбардувань, артобстрілів і авіаударів. Однак, незважаючи на небезпеку, ці слуги Христа продовжують, втілюючи слова псалмоспівця: «Господь світло моє й спасіння моє; кого мені боятися? Господь – сила мого життя; кого мені боятися?» (Псалом 27:1).

Їхня місія є свідченням трансформаційної сили віри. Не лише матеріальні блага, які вони приносять, підтримують людей, але й впевненість, що вони не забуді, що Божа любов досягає їх навіть у їхніх стражданнях.



УПЦ США під духовним проводом Високопреосвященнішого митрополита Антонія та архієпископа Даниїла стала наріжним каменем підтримки України в цей час безпрецедентної кризи. З Духовного центру Церкви в Саут-Баунд-



Бруку, штат Нью-Джерсі, в Україну було надіслано гуманітарну допомогу понад 3 мільйони доларів, яка рятує життя незліченній кількості людей.

Ці кошти дозволили доставляти продовольство, одяг, медичне приладдя та матеріально-технічну підтримку в регіони, зруйновані війною. Окремі парафії в Сполучених Штатах також підтримали цю нагоду, організовуючи збори та надсилаючи контейнери, наповнені необхідними речами. Архієпископ Даниїл, розмірковуючи про цей вилив щедрості, сказав: «Це не просто милосердя – це робота спасіння. Коли ми простягаємо руку нужденним, ми простягаємо руку Самого Христа».

Неможливо переоцінити жертви отця Костянтина, Наталії та їх команди волонтерів. Кожна поїздка в прифронтові регіони пов'язана з небезпекою. Бомби вибухають на відстані, повітря густе від напруги, і ризик поранення або смерті є великим. Проте вони витримують, керовані глибокою вірою в Божий захист і любов'ю до своїх страждених ближніх.

Митрополит Антоній звернувся зі словами глибокої подяки, зазначивши: «Отець Костянтин і Наталія є втіленням Христової заповіді любити один одного. Їхня мужність і самовідданість є свідченням сили віри в дії».

Архієпископ Даниїл додав: «Коли я думаю про страждання в Україні – дітей, які плачуть за своїми батьками, старих, які сидять у холодних темних домівках, сім'ї, роз'єднані війною – я згадую слова нашого Спасителя: «Блаженні милосердні, бо вони будуть помилувані».

Величезної вдячності заслуговують і волонтери, які пакують і доставляють ці рятівні речі. Від складу в Костянтинівці до розбомблених міст, де розповсюджується допомога, їхня праця є працею любові, віддзеркаленням заклику апостола Павла: «Носіть тягарі один одного, і так виконаєте Закон Христовий» (Галатам 6: 2).

Для жителів Донбасу допомога, яка надходить через УПЦ США, є не лише матеріальною допомогою, а й нагадуванням про Божу присутність у їхніх стражданнях. Жінки похилого віку, діти-переміщені особи та сім'ї, які борються за виживання, знаходять розраду в усвідомленні того, що вони не самотні, що їхні брати й сестри за океаном моляться за них і підтримують їх.

Архієпископ Даниїл палко говорив про

необхідність для світової спільноти підтримувати Україну, кажучи: «Ця війна – це не просто напад на Україну – це напад на людство, на образ Бога в кожному з нас. Ми повинні безперервно молитися за мир і справедливість і невтомно працювати, щоб полегшити страждання невинних».

Робота УПЦ США далека від завершення. Потреба в гуманітарній допомозі продовжує зростати, оскільки триває війна. Церква закликає всіх людей доброї волі долучитися до цієї святої місії.

Ваші фінансові внески дають їжу для голодних, ліки для хворих і надію для безнадійних. Як нагадує нам архієпископ Даниїл: «Кожен вчинок доброти, яким би малим він не був, є відображенням Божої любові. Разом ми можемо донести цю любов до народу України, навіть у розпал його найтемніших днів».

Щоб зробити пожертву, відвідайте офіційний веб-сайт Української Православної Церкви США або надішліть свої внески на адресу:

**Позначка: Фонд допомоги Україні**

**Українська Православна Церква США  
P.O. Box 495  
South Bound Brook, NJ 08873**

Оскільки війна в Україні триває, Українська Православна Церква США залишається непохитною у своїй відданості служінню нужденним. Жертви отця Костянтина, Наталії та їх команди нагадують нам про безмежну любов Христа, Який закликає нас служити «найменшим із цих» (Матвія 25:40). Об'єднаймося в молитві, дії та щедрості, несучи надію тим, хто її найбільше потребує.

**Нехай Господь благословить народ України, захистить тих, хто служить Його імені, і принесе мир на їхню землю!**





# UKRAINIAN BRAISED PORK WITH CREAMY MASHED POTATOES

tatyanaseverydayfood.com

Slow-braised, fall-apart braised pork shoulder in a creamy carrot, mushroom and tomato sauce, served over a bed of mashed potatoes!

## INGREDIENTS

3 to 4 lbs pork shoulder  
Salt  
Cooking oil  
8 to 10 white mushrooms, diced  
1 large sweet onion, diced  
2 large carrots, grated  
5 to 6 garlic cloves, pressed or finely minced  
1 tsp ground coriander  
1 tsp smoked or regular paprika  
½ tsp ground cumin  
1 tsp ground black pepper  
1 tbsp all-purpose flour  
6 cups water  
¼ cup sour cream  
¼ cup ketchup  
1 to 1 ½ tsp salt  
¼ cup fresh parsley, chopped  
¼ cup fresh dill, chopped

## FOR MASHED POTATOES:

5 lbs Russet potatoes, peeled  
2 to 3 tsp salt  
1 cup unsalted butter, cubed  
¼ cup heavy cream

## MAKING MASHED POTATOES:

For the mashed potatoes: peel and cube the potatoes into even sized pieces and add the cubed potatoes into a large pot of water. Season the water generously with salt and bring the potatoes to a boil over high heat. Boil the potatoes for approximately 15 minutes, or until fork tender. Drain the potatoes, then add the butter and let it stand for a few minutes until the butter is melted. Using a potato masher, mash the potatoes until they're smooth. Add a few tablespoons of cream to the potatoes, as needed. Season with salt, to taste.

## FOR SERVING:

Spoon the braised pork over a bed of the creamy mashed potatoes. Garnish with more fresh herbs and enjoy.

## MAKING BRAISED PORK:

1. Prepare the pork shoulder first. Using a sharp knife, carefully portion the pork into 1-inch cubes. Preheat a large frying pan over medium-high heat and add a drizzle of cooking oil. Season the pork generously with salt and brown the pork shoulder for 7 to 8 minutes, until well-browned all over. Do this step in 2 to 3 small batches to avoid over-crowding the pan. Transfer the pork into a large braising pan.

2. Next, into the same frying pan, add the diced mushrooms and more oil, as needed. Brown the mushrooms for 5 to 6 minutes, until softened. Add the carrots and onion next and continue to sauté the mixture for 3 to 4 minutes, until the onion is tender. Add in the minced garlic cloves, coriander, cumin, paprika and black pepper and cook for another minute. Sprinkle the flour over the mushroom mixture, then stir it in.

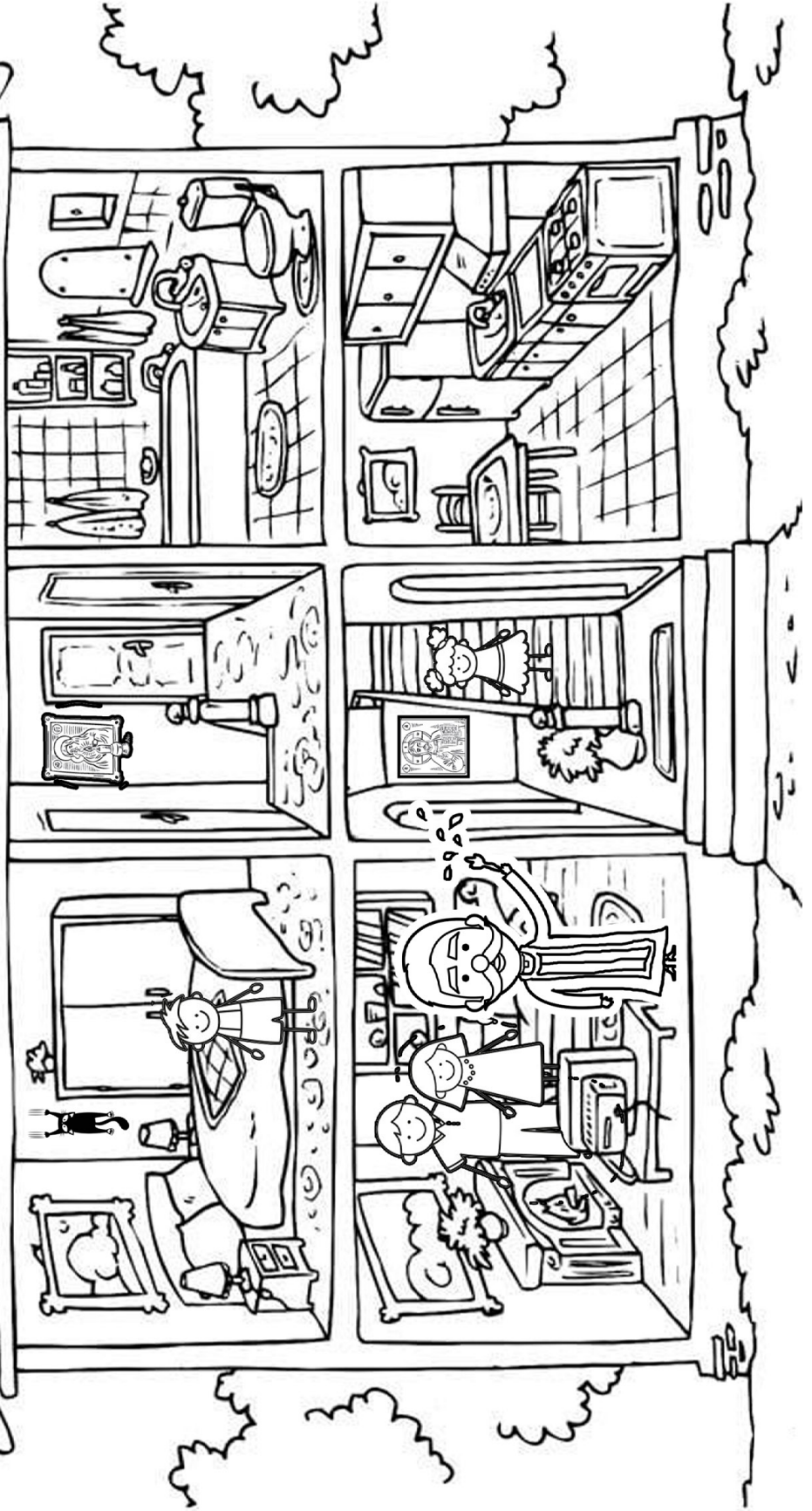
3. Add the mushroom mixture to the braising pan with the browned pork. Next, prepare the sauce. Combine the water, ketchup, sour cream and salt and whisk the ingredients together for 1 minute, until smooth. Pour the sauce into the pan and stir to combine with the pork.

4. Cover the pan with a lid, leaving it slightly ajar to allow liquids to evaporate. Bring the pork up to a boil over high heat, then reduce the heat to low and simmer the pork for 1 ½ hours, or until the pork is tender and soft. Remove the pork from heat and sprinkle in 2 tablespoons of chopped parsley and 2 tablespoons of chopped dill. Reserve the remaining fresh herbs for garnish.





ОСВЯЧЕННЯ АОМІВ  
BLESSING HOMES





SERVING THE LORD WITH GLADNESS: UNITED IN FAITH,  
DEDICATED TO HIS CALL

24<sup>TH</sup> REGULAR SOBOR



24ий звичайний собор

СЛУЖИМО ГОСПОДУ З РАДІСТЮ: ОБ'ЄДНАНІ У ВІРІ  
ТА ВІДДАНІ ЙОГО ПОКЛИКАННЮ

**SAVE  
THE  
DATE**

*Занотуйте  
дату!*

**16-19  
October  
Жовтня  
2025**

By the Grace of God  
the Ukrainia Orthodox Church of the USA  
will gather for the

**XXIV SOBOR**  
of the Church

Ласкою Божою повнота  
Української Православної Церкви США збереться на

**XXIV СОБОР**  
Церкви





Ukrainian Orthodox League of the USA  
Dedicate to our Church · Devoted to its Youth

## 2025 Ohio/WPa Pan-Orthodox Retreat

# The Language of Orthodoxy

## Scripture & Verse

Experiencing Great Lent through the Prophets,  
Psalmist, Saints and the Gospels

SAT., MARCH 15, 2025, 9:00 am - 3:30 pm

MARK YOUR CALENDAR

## SAINT SOPHIA SEMINARY

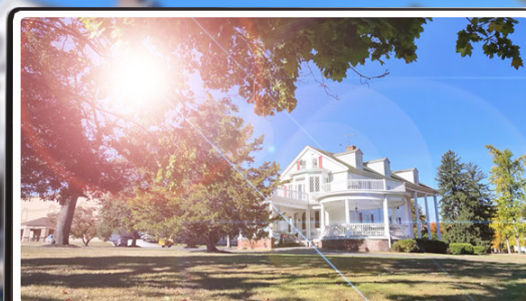
*—where tradition meets inspiration.*

## СЕМІНАРІЯ СВЯТОЇ СОФІЇ

*—де традиція зустрічається  
з натхненням.*



# YouTube



Saint Sophia Seminary - where tradition meets inspiration: www.stsuots.edu

UOC of the USA

Subscribed

1

Show

Download

Share

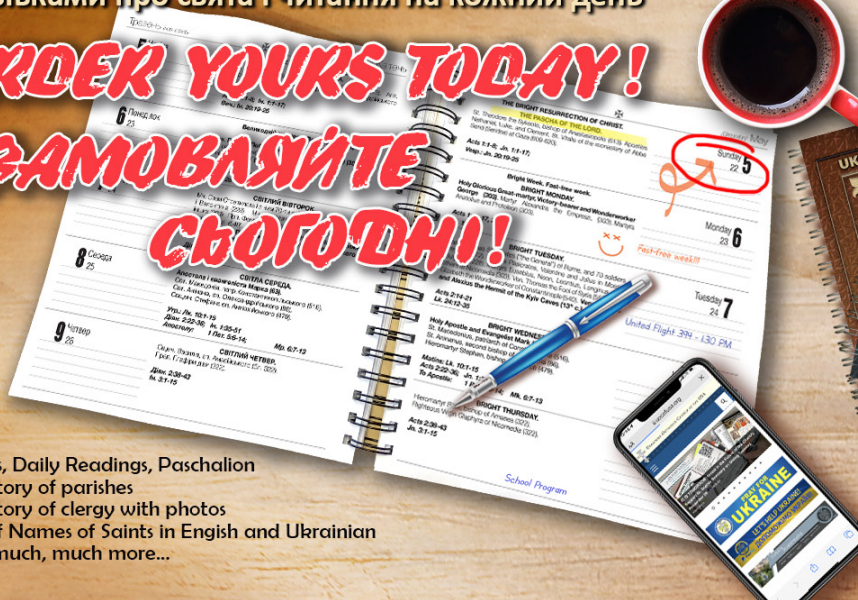
...

## UOC of USA Orthodox Daily Planner/Calendar for 2025

Календар-записник на кожний день року із  
вказівками про свята і читання на кожний день

**ORDER YOURS TODAY!**

**ЗАМОВЛЯЙТЕ  
СЬОГОДНІ!**



- Saints, Daily Readings, Paschalion
- Directory of parishes
- Directory of clergy with photos
- List of Names of Saints in English and Ukrainian
- and much, much more...





## BAPTISMS:

Alston, Xavker baptized and chrismated on November 10, 2024 in Sts. Peter and Paul Church, Millville, NJ. Child of Brahin Alston and Kiara Lett. Sponsors: Nicholas Kuznir and Gorolana Ilijevka. Celebrated by V. Rev. Orest Poukhalskii.

Arabadzhi, Sofia baptized and chrismated on November 30, 2024 in Holy Trinity Mission Church, Sacramento, CA. Child of Pavel Arabadzhi and Mariia Arabadzhi. Sponsors: and Olena Lafazan. Celebrated by V. Rev. Myroslav Turchak.

Ayoub, Joseph baptized and chrismated on November 24, 2024 in Sts. Peter and Paul Church, West Islip, NY. Child of Id Yousset Ayoub and Lesia Ayoub. Sponsors: Geries Ayoub/George Ayoub and Valentyna Krot/Naheda Alhihi. Celebrated by V. Rev. Stepan Motychak.

Brooks, John Devin baptized and chrismated on November 9, 2024 in Ss. Cyril & Methodius Church, Madison, WI. Child of Bradley Brooks and Amy Pasch. Sponsor: Steve Stavros. Celebrated by V. Rev. Gregory Jensen.

Cooksey, Clement Collin baptized and chrismated on October 27, 2024 in Ss. Cyril & Methodius Church, Madison, WI. Child of Charles Kenton and Lynn Johnson. Sponsor: Rev. Chrastopher Whatley. Celebrated by V. Rev. Gregory Jensen.

Dyatlov, Nicholas baptized and chrismated on October 13, 2024 in St. Mary's Protection Church, Bridgeport, CT. Child of Artem Dyatlov and Nataliia Romanenko. Sponsors: Stanislav Tissenko and Tetiana Lazebnyk. Celebrated by V. Rev. Stephen Masliuk.

Gorbunov, Maxim baptized and chrismated on October 27, 2024 in St. Michael Church, San Francisco, CA. Child of Andriy Gorbunov and Iuliia Abramova. Sponsors: Yevhen Abramov and Alisa Gorbunova. Celebrated by V. Rev. Georgiy Tyapko.

Inman, Khristopher baptized and chrismated on November 10, 2024 in Sts. Peter and Paul Church, Millville, NJ. Child of Rashan Inman and Shamaika Randolph. Sponsors: Nicholas Kuznir and Gorolana Ilijevka. Celebrated by V. Rev. Orest Poukhalskii.

Inman, Mia baptized and chrismated on November 10, 2024 in Sts. Peter and Paul Church, Millville, NJ. Child of Khristopher Inman and Kiara Lett. Sponsors: Nicholas Kuznir and Gorolana Ilijevka. Celebrated by V. Rev. Orest Poukhalskii.

King, Barbara Jessica baptized and chrismated on October 27, 2024 in Ss. Cyril & Methodius Church, Madison, WI. Child of Adam King and Sheryl Groff. Sponsors: and Katherine W. Albrecht. Celebrated by V. Rev. Gregory Jensen.

Kotyk, Emilia baptized and chrismated on December 7, 2024 in St. Andrew Church, Boston, MA. Child of Svyatoslav Kotyk and Victoria Lobanova. Sponsors: Nazarii Syneiko and Nelli Krutko. Celebrated by V. Rev. Roman Tarnavsky.

Kurysh, Tobias baptized and chrismated on December 14, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Vasyl Kurysh and Vira Petryshyn. Sponsors: Mykola Kurysh and Maryana Demko. Celebrated by V. Rev. Michael Hontaruk.

Kuznietsov, Mark baptized and chrismated on December 14, 2024 in Holy Trinity Mission Church, Sacramento, CA. Child of Volodymyr Kuznietsov and Tetiana Romanchuk. Sponsors: Volodymyr Lekhitsky and Nataliia Khilchuk. Celebrated by V. Rev. Myroslav Turchak.

Lett, Serenity baptized and chrismated on November 10, 2024 in Sts. Peter and Paul Church, Millville, NJ. Child of Brahin Alston and Kiara Lett. Sponsors: Nicholas Kuznir and Gorolana Ilijevka. Celebrated by V. Rev. Orest Poukhalskii.

Lett, Kiara N. baptized and chrismated on November 10, 2024 in Sts. Peter and Paul Church, Millville, NJ. Child of Aaron L. Lett and Tommeeka L. Johnson. Sponsors: Nicholas Kuznir and Gorolana Ilijevka. Celebrated by V. Rev. Orest Poukhalskii.

Lown, Robert Michael Allen baptized and chrismated on October 26, 2024 in St. John the Baptist Church, Johnson City, NY. Child of Gary A. Lown and Iesa M. Harrigan-Ladue. Sponsor: Jody Lynn M. Dimitriou. Celebrated by V. Rev. Ivan Synevsky.

Lown, Robert Peter Allen baptized and chrismated on October 26, 2024 in St. John the Baptist Church, Johnson City, NY. Child of Robert Allen Lown SR. and Marianne Lynn Szymaniak. Sponsor: Jeffrey M. Hatala. Celebrated by V. Rev. Ivan Synevsky.

Lychman, Matviy David baptized and chrismated on December 14, 2024 in Holy Trinity Mission Church, Sacramento, CA. Child of Yevhenii Lychman and Kristina Lychman. Sponsors: Oleh Fedorenko and Anastasiya Aristakhova. Celebrated by V. Rev. Myroslav Turchak.

Maksymiuk, Matthew baptized and chrismated on November 23, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Denys Maksymiuk and Lesia Hordei. Sponsors: Andrii Yakiviuk/Volodymyr Soroka and Mariana Iakyviuk/Ivanna Sorokhan. Celebrated by V. Rev. Michael Hontaruk.

Mars, Ethan Alexander baptized and chrismated on October 19, 2024 in St. Michael Church, San Francisco, CA. Child of Lesia Ivzhenko. Sponsors: Gleb Matsulevich and Ilona Danibratenko. Celebrated by V. Rev. Georgiy Tyapko.

Mayers, Victor Kurtis baptized and chrismated on October 12, 2024 in Sts. Michael & George Church, Minneapolis, MN. Child of Kurtis Alan Mayers and Julie Jennifer Mayers. Sponsors: Kyle Mayers and Chetsta Olsen. Celebrated by V. Rev. Myron Korostil.

Perepelytsia, Leon baptized and chrismated on November 6, 2024 in St. Michael Church, San Francisco, CA. Child of Oleksandr Perepelytsia and Olha Perepelytsia. Sponsor: Serhii Vodko. Celebrated by V. Rev. Georgiy Tyapko.



Prystupa, Mark baptized and chrismated on December 8, 2024 in Sts. Peter and Paul Church, Millville, NJ. Child of Anatolii Prystupa and Yuliia Prystupa. Sponsors: Mykola Khyzhniak and Oksana Strahl. Celebrated by V. Rev. Orest Poukhalskii.

Pshenychnykova, Ahata baptized and chrismated on November 15, 2024 in St. Michael Church, San Francisco, CA. Child of Dmytro Pshenychnykov and Inna Martynova. Sponsors: Vasyl Smolii and Maryna Yashnik. Celebrated by V. Rev. Georgiy Tyapko.

Rogers, Lucas Philip baptized and chrismated on November 17, 2024 in St. Vladimir Church, Pittsburgh, PA. Child of Mark Patrick Rogers and Natalie Rogers. Sponsors: James Amon Senedak and Jessica Lynn Johns. Celebrated by V. Rev. John Haluszczak.

Szymaniak, Marianne Maryann Lynn baptized and chrismated on October 26, 2024 in St. John the Baptist Church, Johnson City, NY. Child of George Szymaniak and Patricia Conklin-Tautercuff. Sponsors: Yaman Chebiniak and Tamara Chebiniak. Celebrated by V. Rev. Ivan Synevskyy.

Varha, Andrew Michael baptized and chrismated on December 14, 2024 in St. Mary Protectress Church, Spring Valley, CA. Child of Yuli Varna and Khrystna Pfeiffer. Sponsors: Arkadiusz Kopec and Olga Chekanska. Celebrated by V. Rev. Myron Mykhaylyuk.

Vasylyshen, Timothy baptized and chrismated on December 7, 2024 in St. Mary's Church, New Britain, CT. Child of Vadym Vasylyshen and Karyna Koverega. Sponsors: Ihor Lytvynets/Pavlo Mathinov/Vladislav Shovkenyk/Vitalii Vysotsky and Kateryna Kutynets/Ruslana Mygovich/Anna Zubik/Olena Heletyuk. Celebrated by V. Rev. Andrii Pokotylo.

## MARRIAGES:

Serhii Andruk and Svitlana Rozdobudko in St. Luke Parish, Syracuse, NY, on December 7, 2024, witnessed by Eduard Kovalyk and Veronika Kovalyk. Celebrant: V. Rev. Mykola Andrushkiv.

Vitalii Konet and Khrystyna Chaban in St. Andrew Memorial Church Parish, South Bound Brook, NJ, on October 26, 2024, witnessed by Mykola Tsepeniuk/Andrii Hondzvanna Fedchyshyn and Denys Hulchenko. Celebrant: V. Rev. Vasyl Shak.

Volodymyr Kulyak and Olga Prokopiv in St. Andrew Memorial Church Parish, South Bound Brook, NJ, on November 2, 2024, witnessed by Bohdan Sokolyk and Lesya Olihiychuk. Celebrant: V. Rev. Vasyl Shak.

Vincent Nasser and Sylvia Boules in Sts. Peter and Paul Parish, Carnegie, PA, on October 26, 2024, witnessed by Anton Bayer and Caroline Boules. Celebrant: Rev. John Charest.

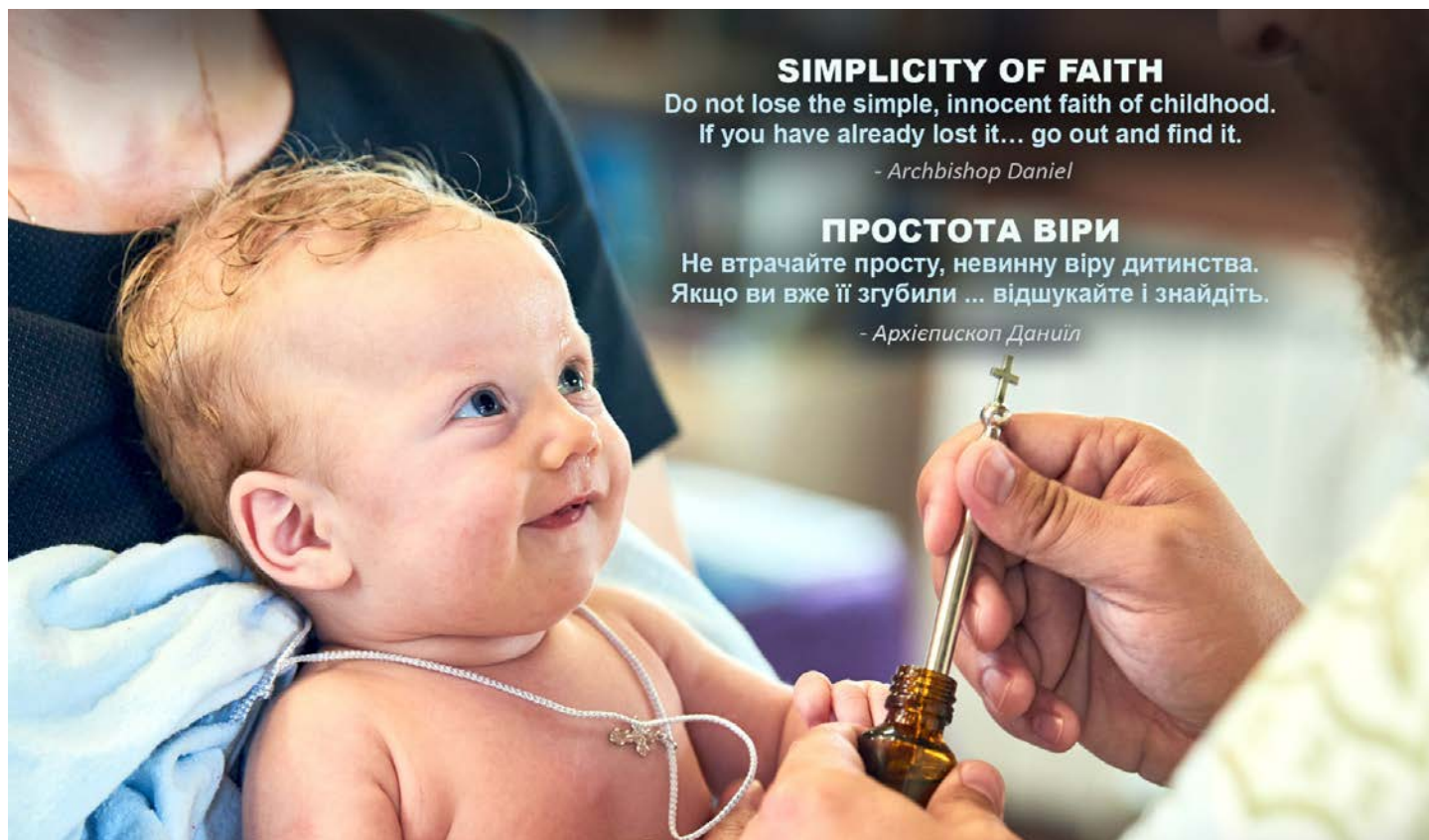
---

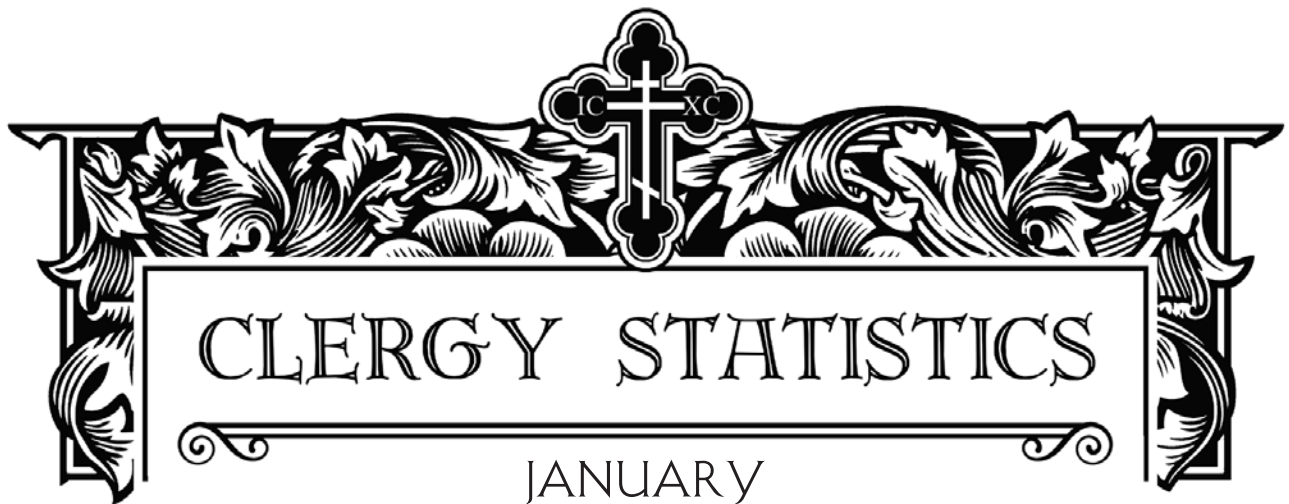
## DEATHS:

Osmun, James W. of Schnecksville, PA on November 24, 2024 at the age of 79 years, officiating clergy Rev. Oleg Kravchenko of Assumption Virgin Mary Parish, Northampton, PA 18067.

Petruczok, Anatole of Orhard Park, NY on November 25, 2024 at the age of 76 years, officiating clergy V. Rev. Yuriy Kasyanov of Holy Trinity Parish, Cheektowaga, NY 14227.

Syder, Audrey J. of Parma, OH on October 13, 2024 at the age of 85 years, officiating clergy V. Rev. Michael Hontaruk and V. Rev. John Nakonachny of St. Vladimir Cathedral Parish, Parma, OH 44134.





# CLERGY STATISTICS

## JANUARY ORDINATIONS

*Many Years! Многая Лѣта!*

HIS EMINENCE METROPOLITAN ANTONY	1/26/2013	METROPOLITAN
V. REV. MYRON MYKHAYLYUK	1/2/1977	PRIEST
V. REV. PAUL BODNARCHUK	1/3/1993	PRIEST
V. REV. OREST POUKHALSKII	1/9/2000	PRIEST
V. REV. ANDRIY MATLAK	1/9/2013	PRIEST
V. REV. ROMAN YATSKIV	1/14/1989	PRIEST
REV. YURII BOBKO	1/18/2020	PRIEST
V. REV. IOAN PROTEASA	1/19/1992	PRIEST
V. REV. HARRY LINSINBIGLER	1/25/2003	PRIEST
REV. SVIATOSLAV HOT	1/25/2020	PRIEST
V. REV. NICHOLAS KLODNICKI	1/28/1984	PRIEST
V. REV. STEPAN BILOGAN	1/28/2001	PRIEST
V. REV. MYROSLAV SCHIRTA	1/30/1998	PRIEST
ARCHDN. VASYL JANICK	1/28/2006	DEACON







# CLERGY STATISTICS

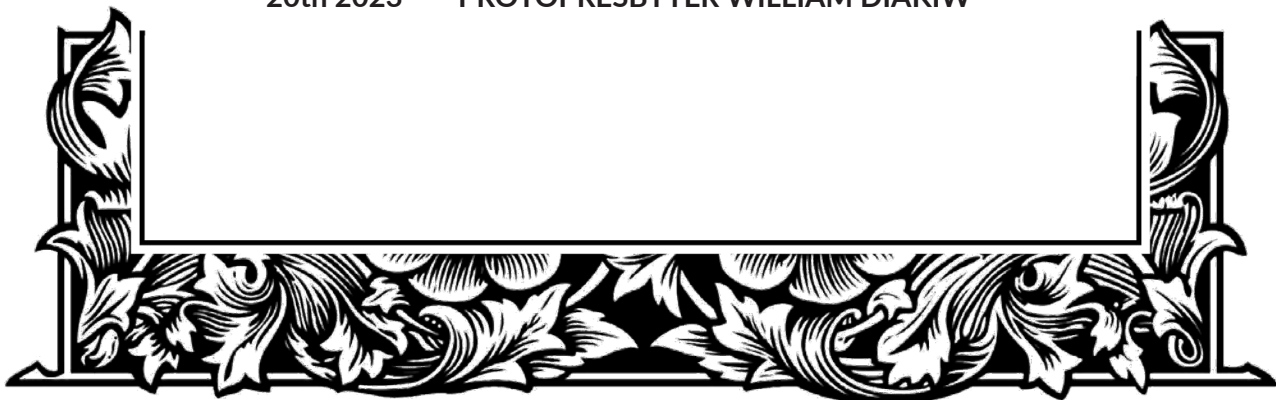
СІЧЕНЬ

NECROLOGY

*Memory Eternal! Вічна Пам'янь!*

## JANUARY

- 28th 1942 - PROTOPRIEST ISIDORE KOSTIUK
- 27th 1955 - PROTOPRIEST JOSEPH BODNAR
- 6th 1958 - PRIEST STEFAN VULCHYN
- 9th 1968 - PROTOPRESBYTER JOHN SAWCHUK
- 9th 1968 - PROTOPRESBYTER LEV WESOLOWSKY
- 26th 1974 - PROTOPRESBYTER ALEXANDER DOWHAL
- 9th 1984 - PROTOPRIEST MYKOLA UHORCZAK
- 28th 1990 - PROTOPRESBYTER JURIJ HULEY
- 17th 1996 - PROTOPRIEST TYT MELNYCHUK
- 13th 1996 - PRIEST GREGORY WOLKOWYNSKY
- 19th 1999 - PROTOPRIEST MYKOLA HODYNSKY
- 10th 2002 - PROTOPRESBYTER PETRO BUDNYJ
- 20th 2023 - PROTOPRESBYTER WILLIAM DIAKIW



Join us in prayer for the youth of our Church in front of  
the icon of the Mother of God “Nurturer of Children”

Запрошуємо Вас приєднатися до молитви за молодь  
Церкви перед іконою Пресвятої Богородиці «Берегиня  
Дітей»

## Akathist to the Mother of God “NURTURER OF CHILDREN”

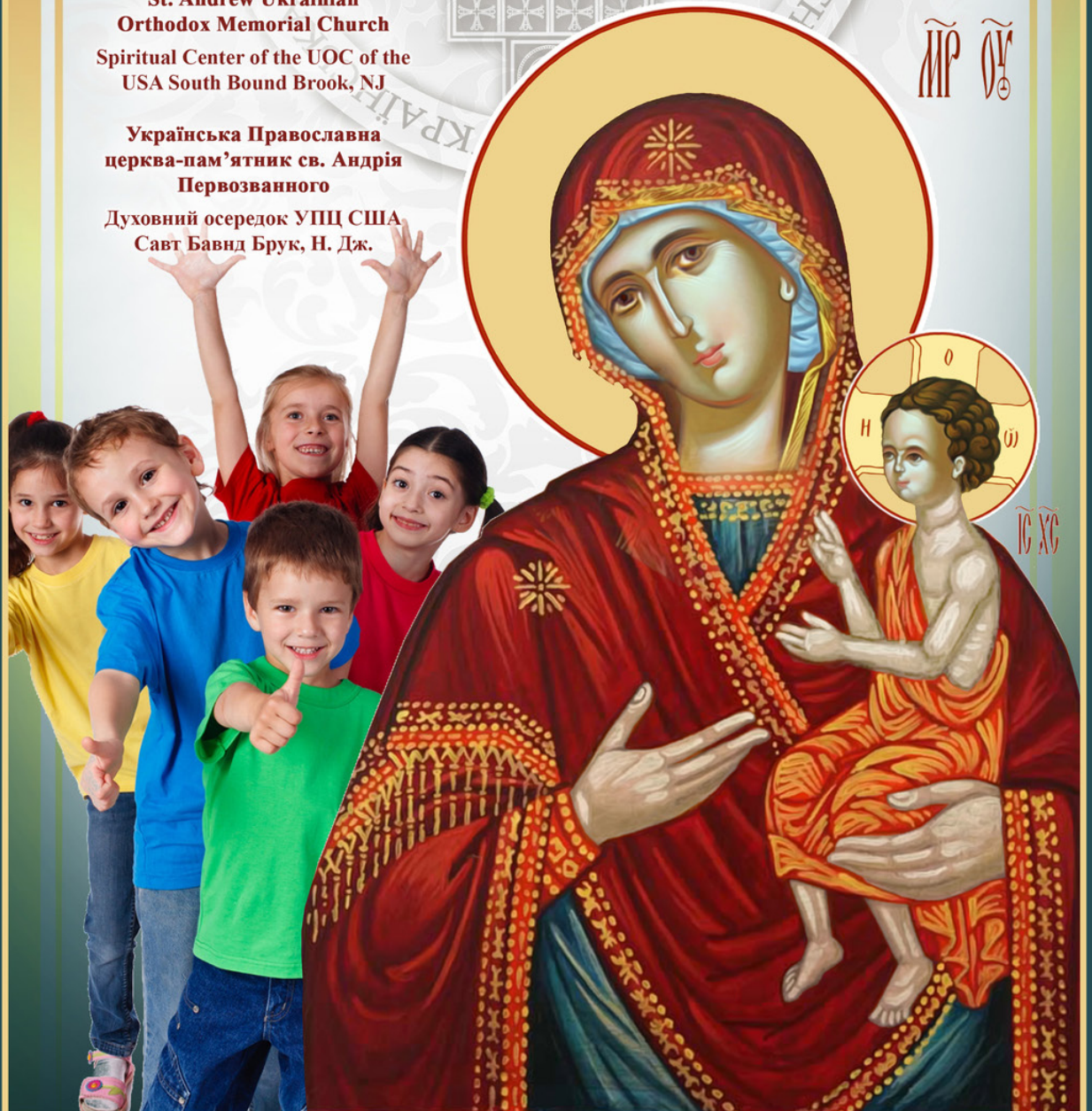
Mondays at 7pm  
Кожного понеділка о 7 вечора

St. Andrew Ukrainian  
Orthodox Memorial Church  
Spiritual Center of the UOC of the  
USA South Bound Brook, NJ

Українська Православна  
церква-пам'ятник св. Андрія  
Первозванного

Духовний осередок УПЦ США  
Савт Бавнд Брук, Н. Дж.

MP OY





# SCHEDULE OF SERVICES



## **FEBRUARY 2025**

- 3 February – Assumption of the Birth-Giver of God Ukrainian Orthodox Parish, Northampton, PA
- 10 February – Holy Ascension Ukrainian Orthodox Parish, Maplewood, NJ
- 17 February – St. Mary Ukrainian Orthodox Cathedral, Allentown, PA
- 24 February – Holy Trinity Ukrainian Orthodox Cathedral, New York, NY

## **MARCH 2025**

- 10 March – St. Vladimir Ukrainian Orthodox Cathedral, Philadelphia, PA
- 17 March – St. Sophia Ukrainian Orthodox Parish, Bayonne, NJ
- 24 March – St. Demetrius Ukrainian Orthodox Cathedral, Carteret, NJ
- 31 March – St. Volodymyr Ukrainian Orthodox Cathedral, New York, NY

## **APRIL 2025**

- 7 April – St. Andrei Ukrainian Orthodox Cathedral, Jamaica, NY
- 28 April – Holy Trinity Ukrainian Orthodox Parish, Trenton, NJ

## **MAY 2025**

- 5 May – St. George Ukrainian Orthodox Parish, Yardville, NJ
- 12 May – St. Panteleimon Ukrainian Orthodox Parish, Brooklyn, NY
- 19 May – Holy Trinity Ukrainian Orthodox Cathedral, Brooklyn, NY







PLEASE JOIN US FOR THE PATRON FEAST DAY  
ST. SOPHIA UKRAINIAN ORTHODOX THEOLOGICAL SEMINARY

# ТРИХ СВЯТИТЕЛІВ

HIERARCHICAL DIVINE LITURGY - 10 A.M.

**FEBRUARY 15, 2025**

ЛАСКАВО ЗАПРОШУЄМО ВАС НА  
ХРАМОВЕ СВЯТО СЕМІНАРІЙНОЇ КАПЛИЦІ

# ТРЬОХ СВЯТИТЕЛІВ

АРХИЄРЕЙСЬКА БОЖЕСТВЕННА ЛІТУРГІЯ  
В 10 ГОДИНІ РАНКУ

**15 ЛЮТОГО 2025**

1950 EASTON AVE. - SOMERSET, NJ 08873





**Ukrainian Orthodox League of the USA  
Christian Caregiving and Missions  
Commission Announces**

# **Souper Bowl Sunday**

## **February 9, 2025**

**Sponsor a "Souper Bowl Sunday" Fundraising event at your parish or just make a donation!**

**Proceeds benefit St. Andrew's Ukrainian Orthodox Society for soup kitchens in Ukraine serving the most needy**

**Please send fundraiser proceeds and donations payable to:**

**Ukrainian Orthodox League  
c/o Oleh Bilynsky, Financial Secretary  
703 Pine Ridge Road  
Media, PA 19063**

**Questions? Contact Senior UOL Christian Caregiving and Missions' Chairperson, email Anna Anderson via the UOL email.**

**UOL website: <https://uolofusa.org/>**





UKRAINIAN ORTHODOX CHURCH OF THE USA - УКРАЇНЬСЬКА ПРАВОСЛАВНА ЦЕРКВА США  
**FEBRUARY CELEBRATIONS - В ЛЮТОМУ СВЯТКУЄМО**

**2 Zacchaeus Sunday**  
 Неділя Закхея

**22 Memorial Saturday**  
 Субота поминальна

**7 St. Gregory the Theologian**  
 Свт. Григорія Богослова

**23 Meatfare Sunday, of the Last Judgment**  
 Неділя М'ясопусна, про Страшний суд

**9 Sunday of the Publican and the Pharisee**  
 Неділя про митаря та фарисея

*Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared in the presence of all peoples, a light for the revelation to the Gentiles, and for glory to Thy people Israel.*  
 (Lk 2.29-32).

**12 Synaxis of the Three Hierarchs: St. Basil the Great, St. Gregory the Theologian, and St. John Chrysostom**  
 Собор Вселенських учителів і святителів: Василя Великого, Григорія Богослова і Іоана Златоуста

**15 THE MEETING OF OUR LORD, GOD AND SAVIOR JESUS CHRIST**  
 СТРІТЕННЯ ГОСПОДА БОГА І СПАСА НАШОГО ІСУСА ХРИСТА

**16 Sunday of Prodigal Son**  
 Неділя про блудного сина

*“The rich exist for the sake of the poor. The poor exist for the salvation of the rich.” -St. John Chrysostom*







UKRAINIAN ORTHODOX CHURCH OF THE USA - УКРАЇНЬСЬКА ПРАВОСЛАВНА ЦЕРКВА США  
**FEBRUARY CELEBRATIONS - В ЛЮТОМУ СВЯТКУЄМО**

**2 THE MEETING OF OUR LORD, GOD AND SAVIOR JESUS CHRIST**  
 СТРИТЕННЯ ГОСПОДА БОГА І СПАСА НАШОГО ІСУСА ХРИСТА  
**Zacchaeus Sunday**  
 Неділя Закхея

**9 Sunday of the Publican and the Pharisee**  
 Неділя про митаря та фарисея

**12 Synaxis of the Three Hierarchs: St. Basil the Great, St. Gregory the Theologian, and St. John Chrysostom**  
 Собор Вселенських учителів і святителів: Василя Великого, Григорія Богослова і Іоана Златоуста

**16 Sunday of Prodigal Son**  
 Неділя про блудного сина

*“The rich exist for the sake of the poor. The poor exist for the salvation of the rich.”*

*“Riches are not forbidden, but the pride of them is.”*

*“Fasting of the body is food for the soul.”*  
 -St. John Chrysostom

**22 Memorial Saturday**  
 Субота поминальна

**23 Meatfare Sunday, of the Last Judgment**  
 Неділя М'ясопусна, про Страшний суд

*Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel..*  
 (Lk 2.29-32).





**УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО**  
**UKRAINIAN ORTHODOX WORD**

P.O. Box 495  
South Bound Brook, NJ 08880

LIKE US ON  
**FACEBOOK**  
uocofusa



## CALENDAR OF EVENTS

Get involved in the life of your Church!

The success of all Church sponsored events depends upon your active participation!

**Venerable Anthony  
the Great**

**January 30**

**Memorial Saturday**

**February 22**

**Zacchaeus Sunday**

**February 2**

**Meatfare Sunday  
Sunday of the Last Judgement**

**February 23**

**Sunday of the Publican & Pharisee  
SOUPER BOWL Sunday**

**February 15**

**UOCOFUSA.ORG**

**Sunday of Prodigal Son**

**February 16**

**Mailing address: PO Box 495  
South Bound Brook, NJ 08880**

**Shipping address: 135 Davidson Ave.  
Somerset, NJ 08873**

**Tel: (732) 356-0090**